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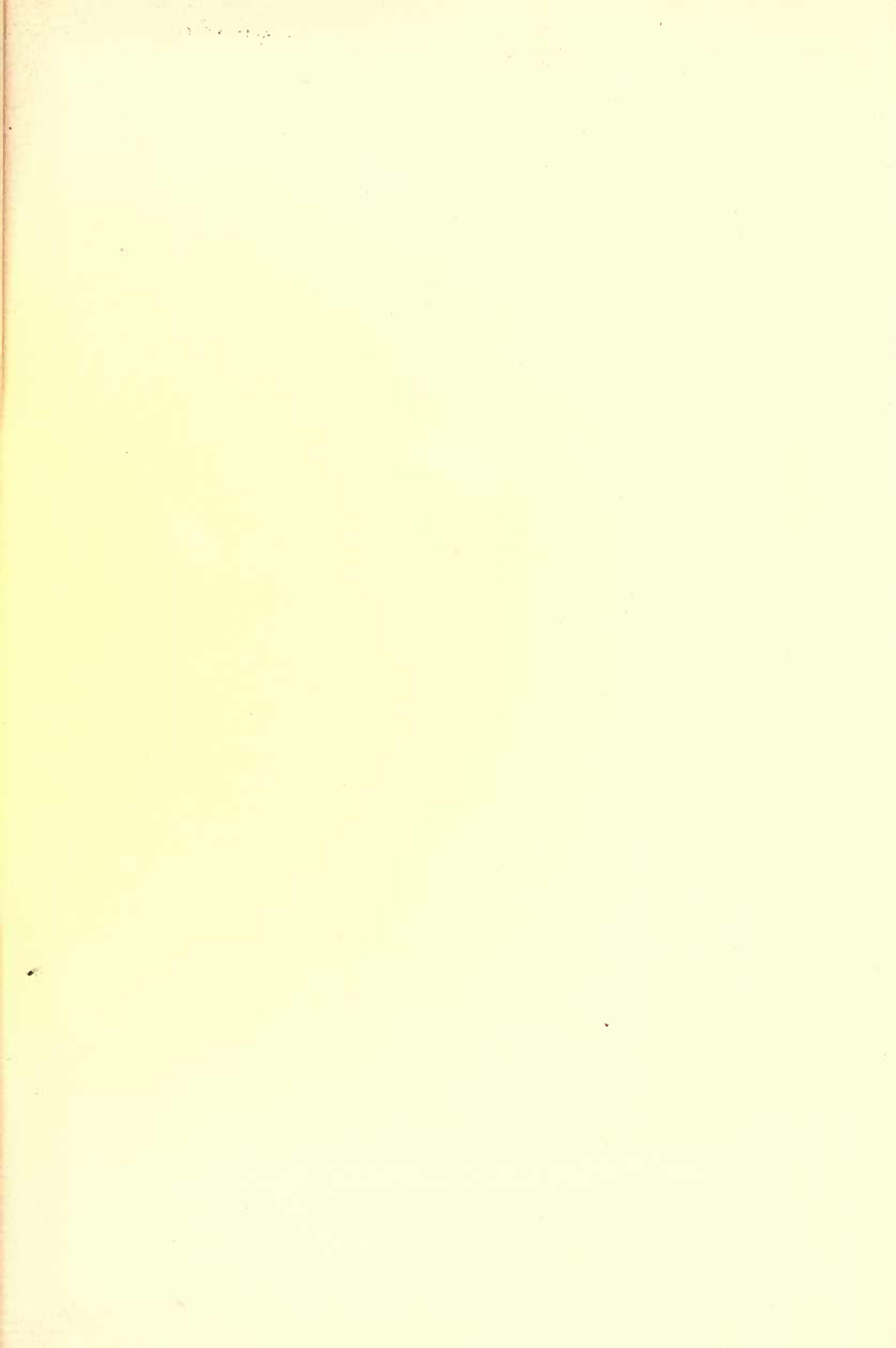
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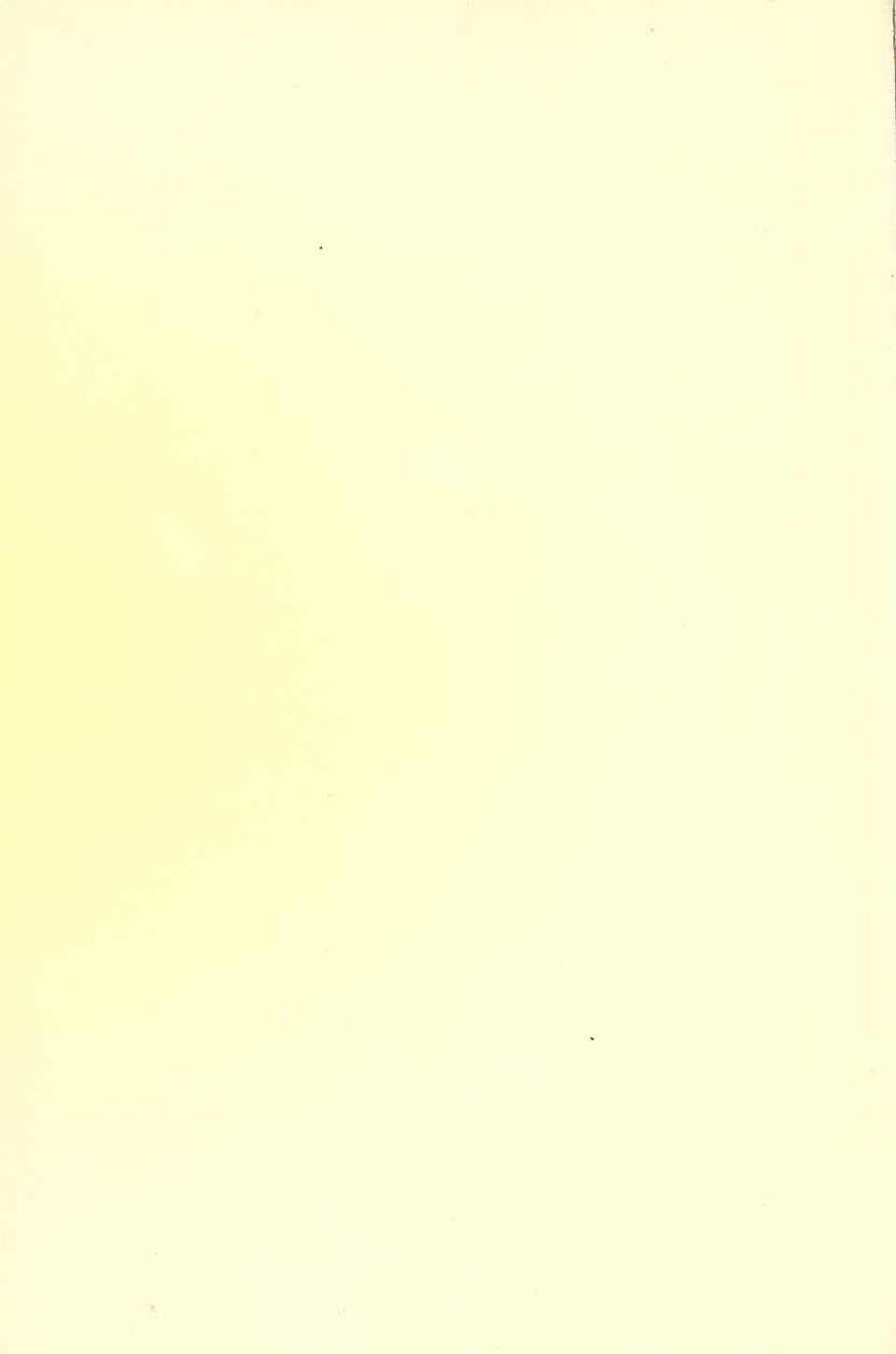


HIS EMINENCE CARDINAL VAUGHAN, ARCHBISHOP OF WESTMINSTER.

Messrs E. J. Sweeney & Co.,
Gentlemen.

I beg to thank you
for the work entitled "The Mas-
terpieces of Catholic Literature,
Oratory, and Art," which I have
examined with great interest
and pleasure, and which I
find to be a choice selection
from the works of many of our
most distinguished Catholic
writers. It cannot fail to be
of great interest and profit to
all who peruse its pages.

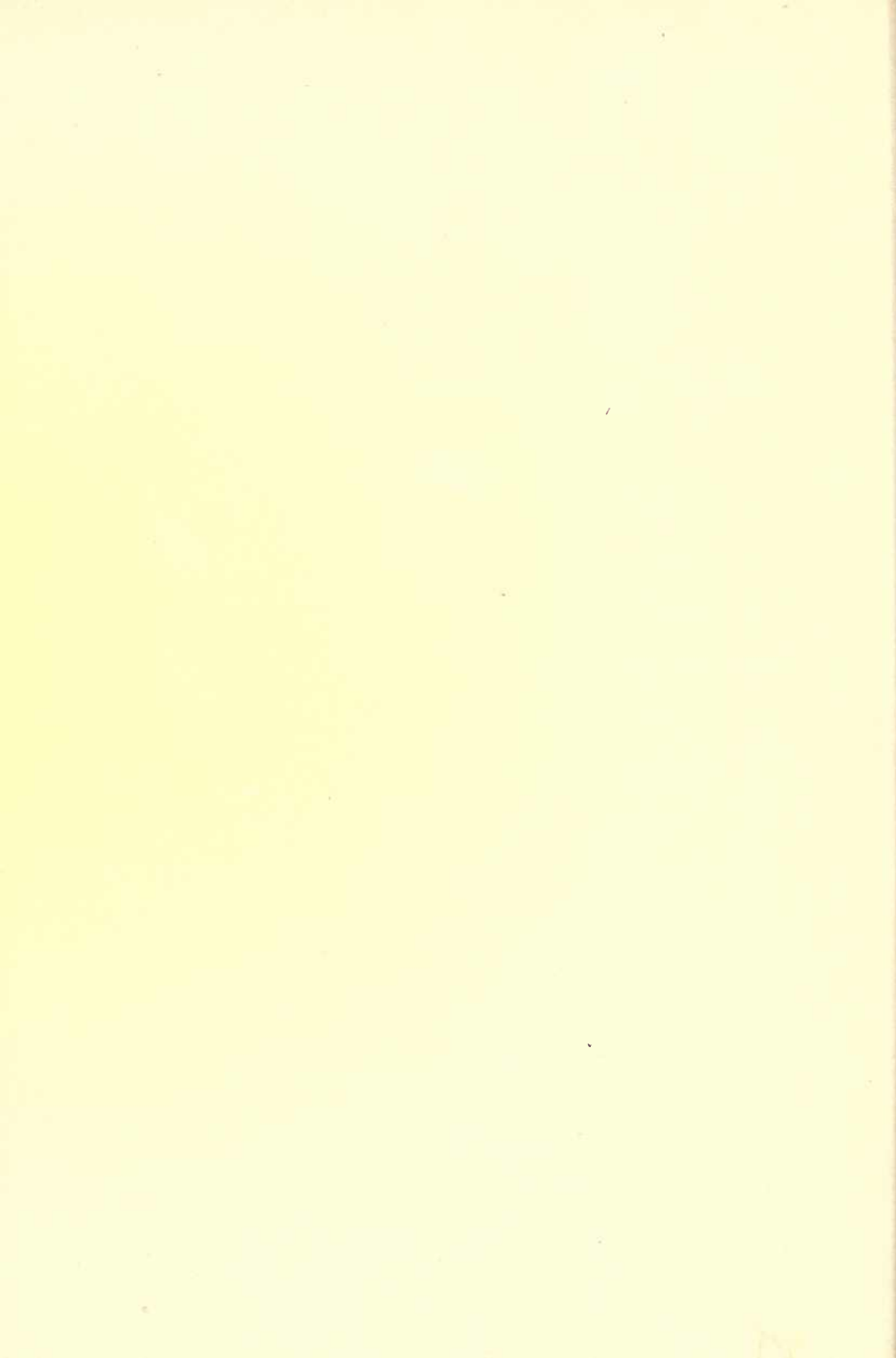
Yours faithfully in Xt.,
+ John J. Monaghan
Bishop of Wilmington.



VOLUME II.

LIST OF ILLUSTRATIONS.

	FACE PAGE
1. CARDINAL VAUGHAN	1
2. ART THOU THE KING.....	9
3. I AM THE WAY, THE TRUTH, AND THE LIFE.....	12
4. SAVONAROLA	27
5. THE SISTINE MADONA.....	58
6. FATHER ELLIOT	77
7. RIGHT REV. JOHN L. SPAULDING.....	101
8. SAINT PETER'S, ROME.....	131
9. ANGELS OF THE BATTELFIELD.....	134
10. THE STABAT MATER.....	143
11. HIS HOLINESS, POPE LEO XIII.....	149
12. REV. LOUIS A. LAMBERT.....	167
13. THE KISS OF JUDAS.....	204
14. SAINT THOMAS AQUINAS.....	207
15. THOMAS A KEMPIS.....	252
16. THE STORY OF JESUS.....	252
17. THE HOLY FAMILY.....	263
18. THE FLIGHT INTO EGYPT.....	265
19. JESUS FOUND	267
20. THE YOUNG CARPENTER.....	268
21. THE LAST SUPPER.....	280
22. MASTER, IS IT I.....	288
23. CHRIST RESCUES PETER.....	297
24. CHRIST BEFORE PILATE.....	304
25. THE CURCIFIXION	308
26. FATHER, NOT MY WILL, BUT THINE BE DONE.....	327
27. REV. THOMAS N. BURKE, O. P.....	334
28. CHRISTIAN EDUCATION	338





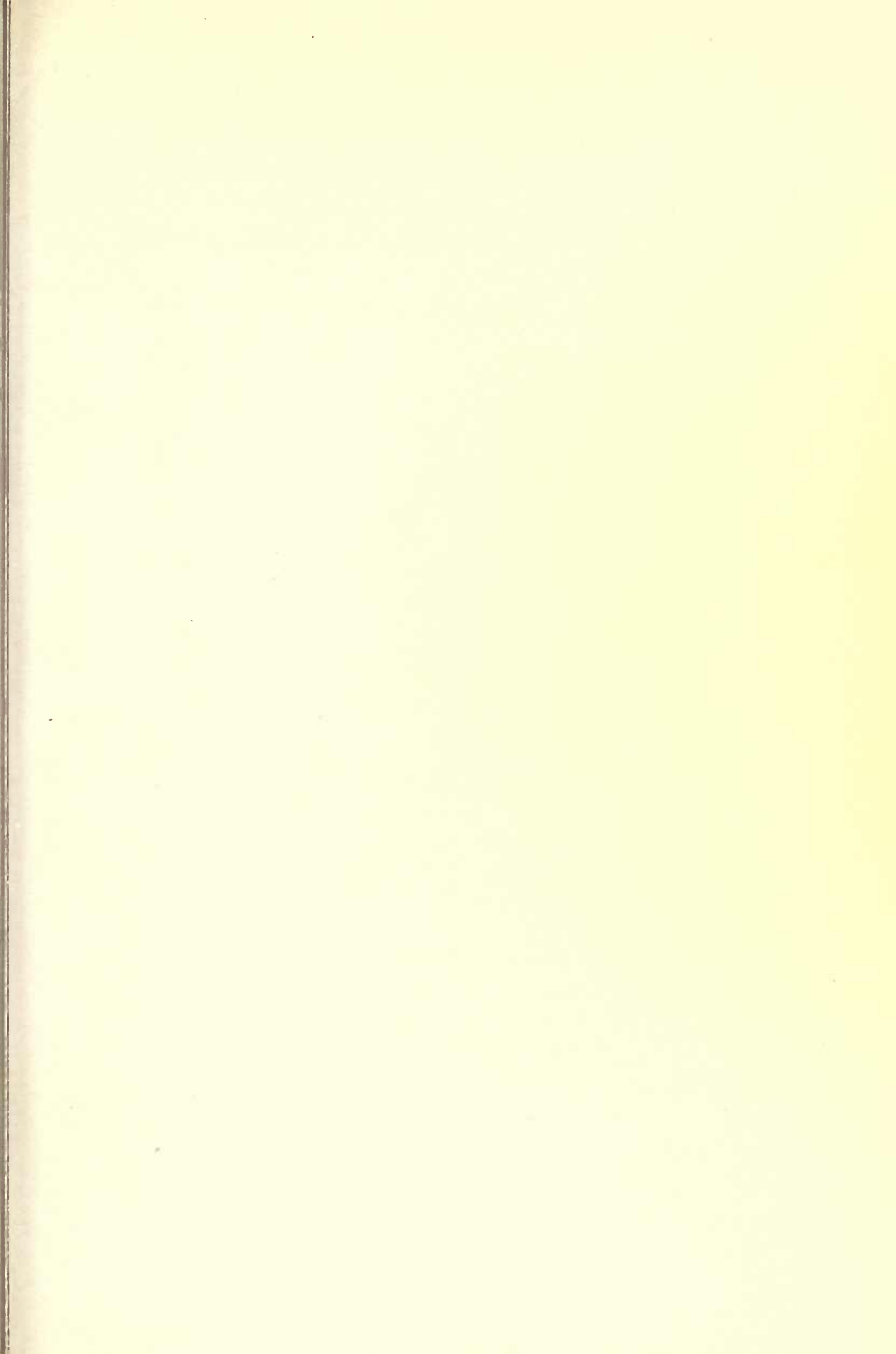
CONTENTS.

CARDINAL VAUGHAN.	PAGE
HOMAGE TO CHRIST OUR GOD AND KING.....	9
JESUS CHRIST IS ALMIGHTY GOD.....	10
CREEDS OF THE CHURCH.....	11
JESUS CHRIST IN THREE GREAT EPOCHS.....	13
CHRIST, THE KING AND HIS KINGDOM.....	17
THREE LINES OF PROGRESS.....	20
LINES OF FUTURE ADVANCE.....	23
PRACTICAL DIRECTIONS.....	23
VERY REVEREND J. PROCTER.	
SAVONAROLA AND THE REFORMATION.....	25
SAVONAROLA	27
SAVONAROLA NOT THE "HARBINGER" OF THE REFORMATION....	40
CONCLUSION	75
REVEREND WALTER ELLIOTT.	
JESUS CHRIST IS GOD.....	77
I.—"YE SHALL BE AS GODS".....	77
II.—"LO, THIS IS OUR GOD, WE HAVE WAITED FOR HIM!"..	83
III.—"MY LORD AND MY GOD".....	86
IV.—"I AM THE LIGHT OF THE WORLD".....	90
V.—"I KNOW MINE AND MINE KNOW ME".....	94
RIGHT REVEREND J. L. SPALDING, D. D.	
AGNOSTICISM	101
HIS HOLINESS POPE LEO XIII.	
SECULAR ODE.....	131
CHRIST REDEEMER OF THE WORLD.....	149
GERALD GRIFFIN.	
THE SISTER OF CHARITY.....	134
THE ISLE OF SAINTS.....	139
CARDINAL NEWMAN.	
A THANKSGIVING.....	136

ADELAIDE PROCTOR.	PAGE
ONE BY ONE.....	138
FATHER RAWES.	
AN UNRHYMED TRANSLATION OF THE STABAT MATER.....	143
CHARLES GAVAN DUFFY.	
A LAY SERMON.....	145
REVEREND LOUIS A. LAMBERT, LL. D.	
NOTES ON INGERSOLL.....	168
REVIEW OF INGERSOLL'S CHRISTMAS SERMON.....	182
ST. THOMAS AQUINAS.	
BIOGRAPHICAL NOTICE.....	207
"THE VENERABLE SACRAMENT OF THE ALTAR".....	209
OF THE THREE CAUSES OF THE INSTITUTION OF THE SACRAMENT OF THE BODY OF CHRIST.....	209
OF THE FIRST CAUSE OF THE INSTITUTION OF THE SACRAMENT, TO WIT, THE MEMORY OF THE SAVIOUR.....	216
OF THE SECOND CAUSE OF THE INSTITUTION OF THE SACRAMENT OF THE EUCHARIST, TO WIT, THE SACRIFICE OF THE ALTAR.....	220
OF THE EXCELLENCY OF OUR SACRIFICE.....	227
OF THE THIRD CAUSE OF THE INSTITUTION, WHICH IS THE FOOD OF MAN.....	232
OF TWO OTHER REASONS FOR WHICH CHRIST'S BODY IS GIVEN AS FOOD.....	237
THOMAS A KEMPIS.	
PREFATORY.....	243
"DE VITI CHRISTI MEDITATIONES".....	243
A MEDITATION OR PRAYER CALLING ON US TO PRAISE GOD FOR HIS EXCELLENT GREATNESS.....	245
ON THE CREATION OF THE FIRST MAN, AND HIS MISERABLE FALL.....	248
ON THE RECOVERY OF MAN, AND THE PROMISE OF CHRIST'S ADVENT.....	249
ON THE REDEMPTION OF THE HUMAN RACE THROUGH THE MYSTERY OF THE INCARNATE WORD.....	250

	PAGE
ON THE NATIVITY AND POVERTY OF JESUS.....	252
ON THE TRIALS AND WANTS OF JESUS IN POVERTY.....	254
ON THE CRIES OF THE INFANT JESUS.....	256
ON THE NURTURE OF THE INFANT JESUS.....	257
ON THE PAINFUL CIRCUMCISION OF THE INNOCENT JESUS...	258
ON THE GIVING THE MOST SWEET AND SAVING NAME OF JESUS	259
ON THE MANIFESTATION OF JESUS, AND THE DEVOUT OFFER- INGS OF THE HOLY KINGS.....	261
ON THE PURIFICATION OF THE BLESSED MARY, AND ON THE PRESENTATION OF THE CHILD JESUS.....	263
ON THE PERSECUTION OF JESUS, AND THE FLIGHT INTO EGYPT	265
OF THE HOLY INNOCENTS, SLAIN BY HEROD, FOR THE NAME OF JESUS.....	266
ON THE FINDING JESUS IN THE TEMPLE.....	267
ON THE HOLY AND HIDDEN LIFE OF THE LOWLY JESUS.....	268
ON THE BAPTISM OF JESUS, AND OUR SANCTIFICATION IN WATER	269
ON THE FASTING AND TEMPTATIONS OF THE INVINCIBLE JESUS	271
ON THE HOLY PREACHING AND SALUTARY DOCTRINE OF JESUS	272
ON THE GLORIOUS MIRACLES AND BENEVOLENCE OF JESUS...	274
ON THE EXAMPLE AND HOLY CONVERSATION OF JESUS, AND ON HIS TRIBULATION IN THE WORLD.....	276
ON THE FEAST OF PALMS, AND THE LOWLY RIDING OF JESUS INTO JERUSALEM	277
ON THE LORD'S SUPPER, IN WHICH JESUS CHRIST INSTI- TUTED THE SACRAMENT OF HIS MOST PRECIOUS BODY AND BLOOD	280
ON THE WASHING OF THE FEET OF THE DISCIPLES, AND THE HOLY DISCOURSE OF JESUS AT SUPPER.....	281
ON THE SELLING OF JESUS BY THE PERFIDIOUS TRAITOR JUDAS	284
ON THE SORROW AND DREAD OF JESUS BORNE FOR US.....	285
ON THE THREEFOLD PRAYER OF JESUS; ON THE BLOODY SWEAT; ON THE ANGELIC COMFORTING; AND ON RENOUNC- ING HIS OWN WILL.....	286
ON THE VOLUNTARY GOING FORTH OF JESUS TO HIS PASSION AND HIS GREAT MEEKNESS IN THE HOURS OF HIS BETRAYAL	288

	PAGE
ON THE APPREHENSION, THE BINDING AND LEADING AWAY JESUS TO ANNAS THE HIGH PRIEST.....	290
ON THE LEAVING JESUS IN THE HANDS OF HIS ENEMIES, AND ON THE FLIGHT OF THE DISCIPLES.....	293
ON THE BRINGING JESUS BEFORE ANNAS, AND ON THE SMIT- ING HIM ON THE RIGHT CHEEK.....	295
ON THE THREE DENIALS OF CHRIST BY PETER, AND HIS BIT- TER WEeping WHEN JESUS LOOKED UPON HIM.....	297
ON THE LEADNG AWAY OF JESUS TO CALAPHAS, THE HIGH PRIEST, AND HIS FALSE ACCUSATION.....	299
HOW JESUS WAS MOCKED, SPAT UPON, BLINDFOLDED, SMITTEN ON THE CHEEK AND BUFFETED.....	301
ON THE BRINGING OF JESUS BOUND BEFORE PILATE THE GOV- ERNOR	304
ON THE DERISION OF JESUS BY HEROD AND HIS SOLDIERS....	306
OF THE WICKED CLAMOR OF THE JEWS, "CRUCIFY HIM! CRUCIFY HIM!".....	308
ON THE STRIPPING AND SCOURGING OF JESUS.....	312
ON THE STRIPPING, MOCKING, CROWNING, AND SMITING OF THE HEAD OF JESUS.....	314
GOD'S PRIEST ON THE ALTAR.....	321
PERE LOUIS BOURDALOUE.	
THE PASSION OF CHRIST.....	327
REV. STEPHEN BYRNE, O. P.	
PREFATORY NOTE	333
REV. THOMAS N. BURKE, O. P.	
A PLEA FOR CATHOLIC EDUCATION.....	335
THE CATHOLIC CHURCH THE SAFETY, NOT THE DANGER, OF THE GREAT AMERICAN REPUBLIC.....	357





“ART THOU THE KING?”—BY TISSOT.

HOMAGE TO CHRIST OUR GOD AND KING.

By

HIS EMINENCE HERBERT CARDINAL VAUGHAN,

Archbishop of Westminster.

The Catholic Church will celebrate the Twentieth Century in a manner becoming the Bride of Christ. She will rejoice in the intimacy of her union with Him. She will proclaim Him to be, what He is, King and Sovereign over all mankind. She will announce aloud that He is the very God; that He made us; that He redeemed us; that we have no God but Him. She will invite her children to offer Him such acts of solemn homage and of devoted service as shall publicly mark their allegiance.

The opening of the Holy Year, the Great Jubilee, coincides with the epoch on which we are now entering. Its objects are thanksgiving for benefits received and expiation for sins committed during the past century. The most deadly is sin against Faith. It is rebellion against the Sovereignty of Jesus Christ.

The highest welfare of mankind is dependent upon obedience to the Incarnate Word, upon the hearty acceptance of His Divine claims. You are well aware how these claims are ignored or denied by the great majority of mankind. The battle raging between the Powers of good and of evil is for the acceptance or the rejection of these claims.

Modern society treats Christ with the respect due to a great moralist; but it denies His Godhead, and denounces His claim to be our actual King. Legislation and public life ignore Him. And active measures are advocated to exclude His presence from the schools of the people. He is not to be allowed to color or mould their education, nor to teach definite doctrines and make disciples. In a word the declaration is, "We will not have this Man to reign over us."

Men act in ignorance. The world has always acted in ignorance. As Peter said, "The author of life you killed, but I know that ye did it through ignorance." And Paul declared, "If they had known it, they would never have crucified the Lord of Glory." From the Cross our Lord noted this ignorance, "They know not what they do."

It is for us as faithful servants of Jesus Christ, to strive by all means in our power to remove from men's souls an ignorance which is not a venial but a fatal, a deadly ignorance. Loyalty to God and love for our fellow-men leave us no choice but to pursue this course and to spread a knowledge of the Truth. In such a propaganda as this every true Christian ought to join.

JESUS CHRIST IS ALMIGHTY GOD.

But our first step must be to realize as vividly as we can our own faith as to the Divinity of Jesus Christ.

Jesus Christ is that Divine Person called God the Son, in whom have met the Godhead and our frail humanity. That Divine Person is the Author of life, the Creator of all things, the Absolute Truth, the Source of Light and Life. He is God, our Father; He is Man, our Brother. He is the Redeemer, washing us to this day in the infinite merits of His Precious Blood. He is our King, our Priest; the Spouse of faithful and loving souls; the Life of their life.

On account of the Divine Personality of Jesus Christ we say that God was born of a Virgin, that God suffered, that God died—in His human nature. We proclaim that the Humanity is to be adored as inseparably united with the Divine Person and the Godhead; that His human acts were of infinite value.

CREEDS OF THE CHURCH.

The Christian belief is expressed in the Catholic Creeds. The second article of the Apostles' Creed professes the faith of the Church—"In Jesus Christ His only Son our Lord." When the Arians had denied the Divinity of Christ, the Church defined the meaning of this article in these words of the Nicene Creed:

"And in one Lord, Jesus Christ, the only begotten Son of God, begotten of the Father before all ages, God of God, Light of Light, True God of True God, begotten, not made, con-substantial with the Father, by Whom all things were made."

And after the Nestorians had asserted that there were two persons in Christ, and the Eutychians that there was but one nature in Christ, the Church condemned their heresies in two General Councils, and formulated the True Faith in the following words of the Athanasian Creed:

"For the right faith is that we believe and confess that our Lord Jesus Christ, the Son of God, is God and Man, God of the substance of the Father, begotten before the world; and man, of the substance of His Mother, born in the world.

"Perfect God and perfect man; of a reasonable soul and human flesh subsisting; equal to the Father as to His Godhead and inferior to the Father as to His manhood. Who, although He be God and man, yet He is not two but one Christ. One not by reason of the conversion of the God-

head into flesh, but by taking of the manhood into God. One altogether, not by confusion of substance, but by unity of person. For as the rational soul and flesh is one man, so God and man is one Christ."

The Holy Scriptures which give such plain testimony to His humanity, "tempted in all things, like as we are, without sin" give no less striking testimony to His Godhead, as may be seen from the instances quoted below:

"God Himself will come and will save you."—Is. xxxv.

"The Author of life you have killed."—Acts iii.

"In the beginning was the Word * * * and the Word was God * * * and the Word was made of flesh."—John i.

"I and the Father are One.—I am in the Father and the Father in Me.—We will come to him and will make our abode with him."—Jo. xiv.

"In Him were all things created in heaven and on earth, visible and invisible; all things were created by Him and in Him; and He is before all, and by Him all things consist."—Col. i.

"Without Him was made nothing that was made."—Jo. i.

"I am the Alpha and the Omega, the Beginning and the End, who is, and who was, and who is to come, the Almighty."—Apoc. i.

"Before Abraham was, I am."—Jo. viii. 58.

"I am the Truth and the Life."—Jo. xiv. 6.

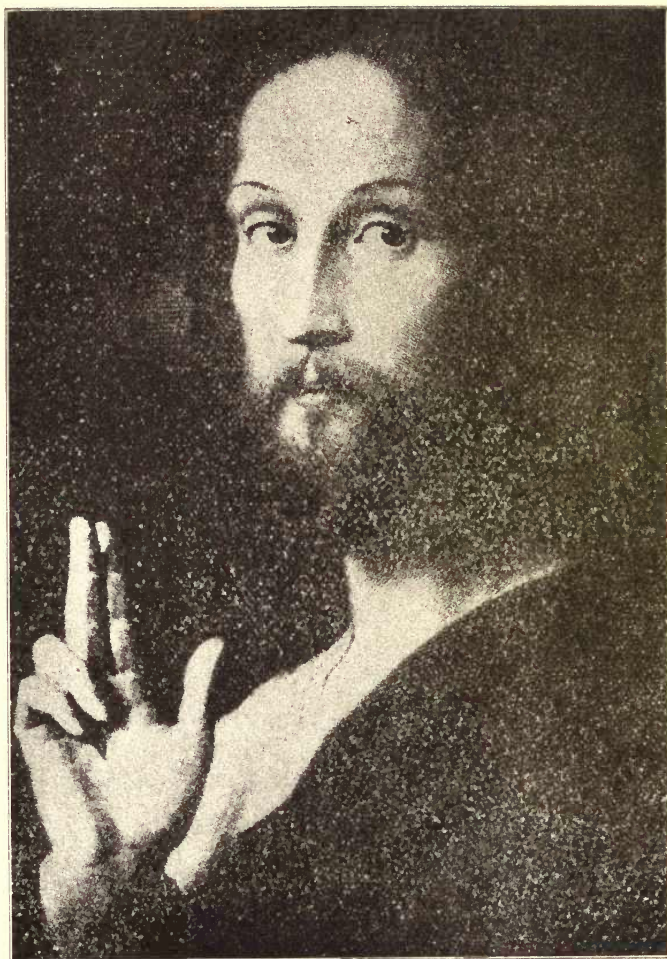
"I am the Light of the World."—Jo. viii. 12.

"The Light is among you."—Jo. xii. 35.

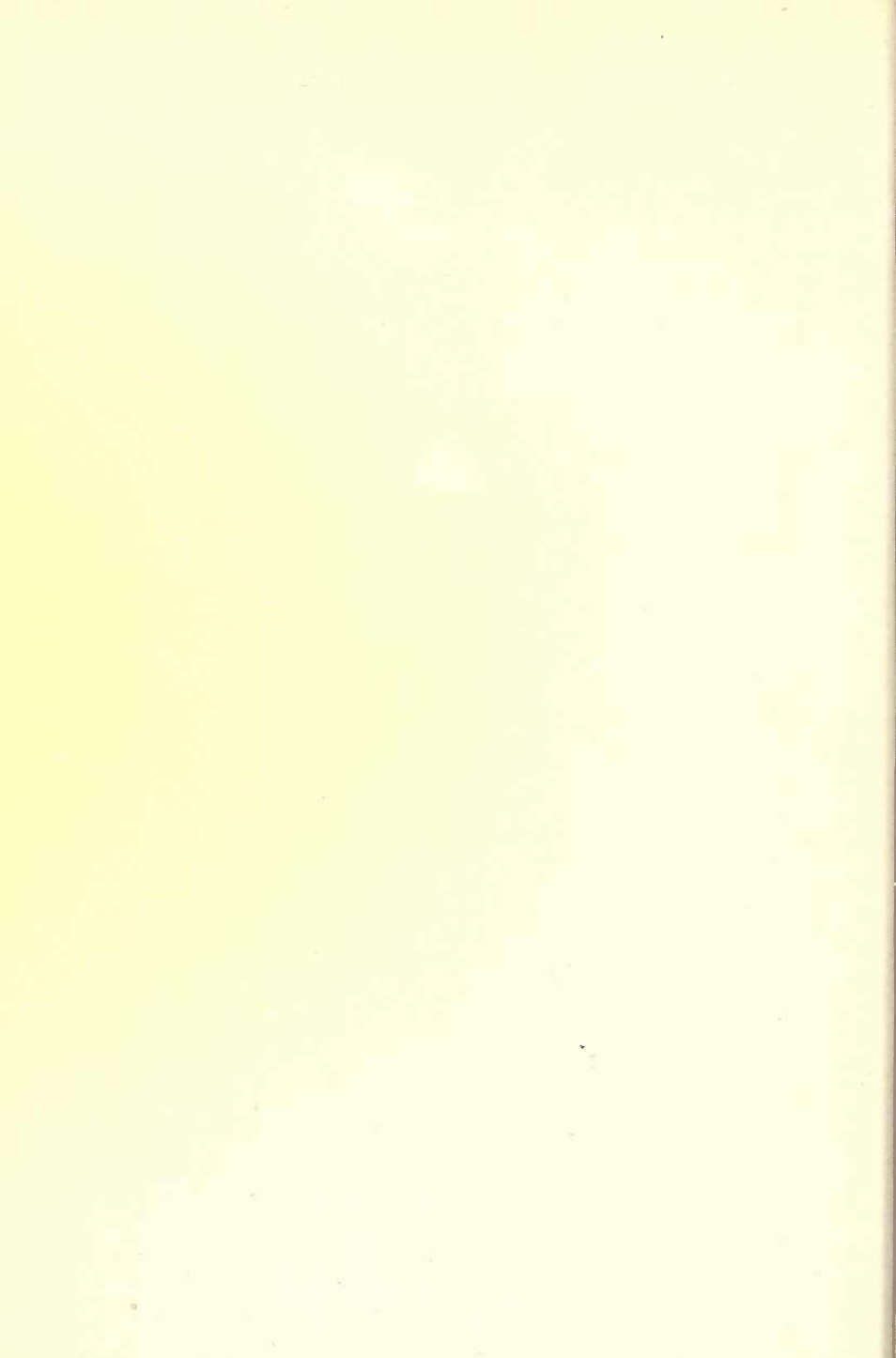
"The Holy One, the Just."—Acts iii. 14.

"In this we have known the charity of God, because He hath laid down His life for us."—I. Jo. iii.

"He spared not His own Son, but delivered Him up for us."—Rom. viii. 32.



I AM THE WAY, THE TRUTH, AND THE LIFE
(BY ERNST DEGER)



"If they had known it, they would never have crucified the Lord of glory."—I. Cor. ii. 8.

"He hath loved us and washed us from our sins in His own Blood."—Apoc. i. 5.

"Jesus Christ is the Blessed and only Mighty, the King of kings, the Lord of lords, who alone hath immortality, to whom be honor and empire everlasting. Amen."—I. Tim. vi. 15.

"God purchased His Church with HIS OWN BLOOD."
—Acts xx.

"Christ according to the flesh who is over all things, God blessed forever. Amen."—Rom. ix.

JESUS CHRIST IN THREE GREAT EPOCHS.

The history of Jesus Christ is written in three epochs: The History of His action on the world before His Advent; His History as a Teacher; His History since the Crucifixion.

Each of these Epochs is so marvelously unlike anything human that it is without a parallel, and we are led to exclaim, "Truly this is the Son of God."

As to the first Epoch: has ever man been known to fill the pages of history before his birth—to instruct the intellect, to stir the heart, to draw the hopes and homage of men to himself—before he had come into human existence? The obscurity and silence of nonentity are absolute.

But during thousands of years preceding the Incarnation, the Person of Jesus Christ had made Himself known to men. He had created Adam and Eve, and conversed with them in paradise. After the fall, He promised to become their Redeemer; and the promise of the Woman bearing Him in her arms was carried as a standard through the centuries, shedding light and hope upon the fallen children of Adam.

From the time of Abraham, 2000 years before the Nativity, He revealed Himself in a series of manifestations to His chosen people. They learnt the time and place of His Birth, the tribe and the Woman from whom He was to spring; all the main features of His life and character, His passion and death, His resurrection and reign, and the truth of His Divine and human natures. All this became matter of common knowledge, hope and worship during centuries before His Advent. Of all the children of men, He alone, because He was also God, pre-existed His own birth in time; "Before Abraham was, I am." "Jesus Christ yesterday, to-day, and the same forever."

In the second Epoch—look at Him as a Teacher. He taught not as man, but as God.

He taught—not as a philosopher addressing the intellect, and forming a school on proofs and arguments—not as a fanatic, carrying men with Him in a surging torrent of feeling and excitement—not as a demagogue appealing to the passions and holding out promises for the gratification of natural desires—not as a conquerer forcing men *vi et armis* into subjection to an imperial will.

On the contrary, He appeared without the prestige of secular learning, wealth, social influence or power. He came in the garb of poverty and humility, "unto the Jews indeed a stumbling block, and unto the Gentiles foolishness." (I. Cor. i.) He bid men believe without proof, upon His word. He bid them accept without doubting mystery after mystery, truths beyond human ken, utterly incomprehensible, for which He gave no other evidence than Himself. If reason rebelled and demanded explanations, He offered no alternative but to leave Him. He said what no human being ever dared to say: "I am the Truth and the Life." Peter recognized the Godhead when he

cried out, "Lord, to whom shall we go but to Thee, Thou hast the words of eternal life;" "Thou art Christ, the Son of the living God."

Christ, "the Truth," established His reign over the intellect; and Christ, "the Life," established His reign equally over the will and the passions. But His mode of proceeding to this conquest was absolutely alien to all human methods. Well may we exclaim: "Who hath known the mind of the Lord, and who hath been His Counsellor?"

Everything contrary to natural inclination, everything abhorrent to flesh and blood, He pronounced to be blessed and commendable. To be poor, to be meek, to weep and mourn, to suffer hunger, to be persecuted, to be calumniated and reviled, to be put to death—all this was blessed and praiseworthy. To be humble, to fast, and to pray, to give away one's goods, to believe without understanding, to obey without a murmur, and that until death—these were the maxims delivered and accepted simply upon His word. They created in the world a totally new order of things, a new life—called emphatically, "The Life of Faith." "My just man liveth by faith." "This is the victory that overcometh the world your faith."

Three short years and He had handed over to a few fishermen a cycle of mysteries and truths, and self-denying ordinances, that were destined to revolutionize the world. The intellect and will of Greece and Rome, the lawless energy of barbarian hordes, all alike, bowed in obedience to the folly of the Cross. For 1800 years, the noblest and deepest intellects have defended and taught these incomprehensible mysteries of revelation, receiving illumination and docility from the supernatural light of Faith.

The explanation of the success of Jesus as a Teacher lies in the fact that He is God as well as Man, and that a subtle

light and influence, called the Grace or Gift of Faith, is bestowed by Him upon all believers. He is Himself the Light that "enlighteneth every man that cometh into this world," unless human will, directly or indirectly, raise the shutters of the soul against the entrance of the light.

Lastly, there is the third Epoch, the history of the love and devotion, which Christ has received since His death. No man has ever been able to concentrate upon himself the thought and affection of a generation that has never seen him. He may be adored by contemporaries for his noble works, his splendid services; he may be vehemently loved, passionately mourned and his loss declared irreparable. But long before the grey moss has crept over the face of his tombstone, every tear has been staunched, every tender emotion of affection stilled down. After a very brief span, the greatest benefactors of the race survive only in the cold chronicles of time. Human love, the most chivalrous and devoted, at last melts away like the dream of a night. Entirely different is the history of the love awakened in the human heart by Jesus Christ. And this because He is God.

Nearly two thousand years have gone since He touched the earth in human form, and then ascended. And yet He continues to draw irresistibly to Himself the whole mind and the unreserved affections of men, generation after generation. Time and space, that kill all mere human love and devotion, have been powerless against His Divine magnetic influence and the rapturous love that burns for Him within human hearts. Far from languishing, it grows stronger and stronger, spreading more widely century by century over the earth's surface. There is nothing to compare with it. It stands alone. It is the creature's response to the Creator and Redeemer. The white robed army of martyrs, rejoicing to die for Him, are to be counted by millions. Millions

of confessors, of virgins, of saints of either sex, in every age, have found a higher and a more satisfying life in His service and worship than was ever imagined by sage or poet.

The thought, the love of Jesus is everywhere.

The young mother breathes His name into the ear of the infant at her breast. The aged man carries it with him on his lips and in heart as he descends into the tomb. Jesus is everywhere. He teaches the rich and the powerful to be generous and humble; the bereaved and the poor to be patient. He touches the hard heart of sinners and tears of repentance issue forth. He waters the dry earth, and there spring up all manner of good deeds. He often confounds the proud in the conceit of their heart, even before their day of reckoning has arrived. When men tire of Him, and banish Him from legislation and from society, He withdraws in secret, and taking the weakest of social forces, unites them, and by them reforms society in spite of itself.

History records how He has brought peace and happiness to all nations that recognized His sovereignty, and how nations that rejected Him have relapsed either into the vices of their old paganism, or have become slaves to cruel fanaticism.

We have thus far, dear Fathers and Children in Christ, endeavored to set before you a picture of Jesus as God.

CHRIST, THE KING AND HIS KINGDOM.

In the Litany of the Holy Name we call Him, Jesus, the Mighty God—Jesus our God—Jesus, Eternal Wisdom—Jesus, Infinite Goodness. He claims our adorations as God.

But now turn your eyes to Him in His Sacred Humanity. He is our King—King of kings, Lord of lords; Tu Rex gloriae, Christe.

This title was announced to Mary, at the Annunciation. It was the one title which our Lord clung to and asserted even in the depth of the shameful passion. It was written over His head at the Crucifixion. And had He not taught His followers to pray daily for the spread of His kingdom; *Adveniat Regnum Tuum?*

A few broad outlines define the whole position.

First: The intellect of man had become everywhere darkened by reason of error and ignorance. Ignorance of Divine Truth meant ignorance of God and of His will—and ignorance of our relations and duties to the Creator. Hence complete alienation of the human soul from God—error, vice, and eternal darkness.

Second: The need for the establishment among men of a new kingdom—a kingdom of Divine Truth, was urgent and supreme. The need was universal. Hence Christ came as a King, “full of grace and truth.” He called Himself “The Truth and the Life”—Eternal Life depending upon the acceptance of the Eternal Truth. He established Divine Truth forever upon earth, with all its legitimate consequences and obligations. For this He instituted a Society, a Church, which He repeatedly called “the Kingdom of heaven.” Of this kingdom He is King; and of His kingdom there shall be no end.

Third: Asked by the representative of Caesar, “Art thou a king?” He replied, “Thou hast said it; that I am a king. For this I was born, and for this I came into the world, that I should give testimony to the Truth. Everyone that is of the Truth heareth my voice.” (John xviii.)

The meaning is clear and emphatic.

I was born in order to establish in the world the kingdom of saving Truth. Divine Truth secures unto men a great blessing—Light, Liberty and finally Love and Life Eternal.

I came into this world to bear witness to the Truth, against all who dare either to deride, corrupt, deny or persecute it. I bear this witness unto death; eternal Truth is above the life that perisheth.

My kingdom is not like the kingdoms of the world, dependent on material strength. It is based on Divine Truth, which is independent of the world, with a mission to interpenetrate, as salt and light, all the kingdoms of the earth. Whosoever accepts Divine Truth belongs to My Kingdom, serves Me as his King, and holds all that I teach. I am the Truth.

Fourth: The Scripture says that Pilate then asked Him "What is Truth?" and went out. This the Pilates and other men of the world do to this day. They profess a desire to know the Truth, but instead of making steady enquiry at once plunge into their worldly affairs and their pleasures, are overcome by their passions and die in their sins.

The voice of Jesus is always to be heard. He speaks, as kings do, through ministers and ambassadors. Men of the world are convicted of intolerable pride when they complain of this, because they themselves deal not directly with their earthly kings, but are accustomed to treat with plenipotentiaries. Our Divine King has appointed representatives throughout His Kingdom, commissioned to "preach and make disciples of all men;" "he that heareth you heareth Me."

Nor is He indifferent to the result. His Divine Will is clearly declared; "God our Saviour * * * will have all men to come to the knowledge of the Truth." (I. Tim. ii.)

Being Himself, "the Truth," He excludes from His Kingdom upon earth all corruption, all heresy, all denial of the

Truth. Heresies ranked among the works of the flesh, are from the devil, the father of lies.

Fifth: The King guaranteed the permanence of the Truth within the Church, by a promise that, on His corporeal departure, His Spirit, the Spirit of Truth, should abide permanently within her, as a soul animating a body—the Spirit of Truth to lead men into all Truth, to sanctify them in Truth.

The Fathers point out that the Holy Ghost founded the Church on the day of Pentecost, because on that day the Church was endowed with the Power essential to her mission and existence as Guardian and Teacher of the Truth.

“You shall receive the Power of the Holy Ghost coming upon you, and you shall be witnesses unto me * * * even to the uttermost part of the earth.” (Acts i.)

The work of the King, of His Spirit and of His Kingdom unto the end of time is to give testimony to the Truth; in other words, to teach the Truths of salvation.

Sixth: Banish the distracting thought of contests on the borderland of religion and politics, and the inevitable play of human weaknesses and passion. Fix attention on the fact that Christ, the King, “full of grace and truth,” leads and maintains the life of grace and of truth in His Church in the midst of a hostile world.

He is now entering with her upon a new century of devotion to the welfare and salvation of mankind, and counts upon solemn homage and generous co-operation. He loves her as His Bride, and will never desert her.

THREE LINES OF PROGRESS.

The losses suffered by Christ and His Church during the past century have been many and heavy. The garments of the Bride are indeed sprinkled with blood, but still her progress on earth has been steady and manifold.

Let us sum up her progress during the nineteenth century under three heads. They will indicate the three directions of the advance we may hope for during the twentieth.

First: Within the Church there has been a growth in the spirit of faith and fervor. Increase of a remarkable and universal devotion to Mary and Joseph points to the consequent growth in the interior life of prayer and closer communion with Jesus Christ. These are the models and patrons of the "life that is hidden with Christ in God;" and where they are Jesus Christ Himself will be present. The capital of sanctity has probably never been more widely distributed than in the present day.

A hundred years ago the Vicar of Christ was an exile from the See of Peter, and the world was prophesying the end of the Papacy. To-day he is recognized as the greatest moral Power upon earth. Though robbers have despoiled him and governments still stand afar off, watching, he reigns from the prison of the Vatican in the Name of his Divine Master. Never has faith in the promises of Christ to Peter, never has devotion to the Apostolic See, been evinced by more spontaneous and universal enthusiasm than during this century.

Second: Next, the action of the Church without has been no less progressive and striking. A hundred years ago she had barely three hundred missionaries evangelising heathen lands. She now counts over seventy thousand apostolic men and women laboring in her foreign mission fields.

The increase of religious congregations of both sexes, devoted to the most arduous apostolic works of the Gospel at home and abroad, is one of the most encouraging instances of the fertility and vigor of the Church during the Nineteenth Century. The Church has never counted as

many adherents as she does to-day. Though compared with the total population of the globe she is still the "Little flock."

Thirdly: If during the past century civil society and its governments in nearly every land have ceased to be Christian, and worship the prince of this world instead of the Incarnate God, grieve but fear not. An end will come to this outrage.

The past century has produced a strong human undergrowth which is forcing its way up, and will in time supplant the decaying growth above. New social forces are combining and a new order of society is in the course of formation. Blessed by the Vicar of Christ, encouraged by the Church, this new Christian Society is gently asserting itself in every country. In Germany and in Belgium it is actually predominant in the Legislature—and, so far, in public life. Throughout the German and Austrian Empires, in Belgium, Holland, France, Italy, and Spain a new influence created by Catholic organization has to be counted with, even by those who affect to despise it. Here in England, where our Catholic conditions are peculiar, Catholic threads are discernible as beginning to draw the rich and the poor, the leisured and the toilers into one organized Catholic Brotherhood. The Catholics of England are not strangers to the Catholic movement that has developed more rapidly elsewhere, but seem to be feeling their way towards an united action that may help to counteract and supplant the Anti-Christian forces that are at work.

In a word, while modern Society has lost the salt and savor of Christianity, and has thrown off the reign of Jesus Christ, our Divine King is preparing a new society, Catholic, beneficent and independent—which shall gradually bring back His reign, and in due time renew the face

of the earth. In this work we have no difficulty in recognizing and welcoming the Christian spirit and endeavor that exists in England outside the Church, and is working in its measure in the right direction.

LINES OF FUTURE ADVANCE.

The progress made by the Church in these three different directions or heads of work, during the century just closed, should brace us up with a new courage for the further work of campaign, which the King is unfolding for the new century.

The future bristles with dangers and difficulties. Our enemies are skilled, well armed, and more numerous than ourselves. We ask of them two things only—absolute equality before the law, and liberty—principles of which they loudly proclaim themselves the strong apostles, if not the progenitors. Let them adhere to these principles, and we shall be content.

To sum up in a word. The work of the Church in the next century will be to strengthen and extend the reign of Christ, our King. She will do this:

Firstly, by increased attention to Catholic education; especially to the intellectual and spiritual formation of the successors of the Apostles, upon whom the faith and the piety of the people must depend.

Secondly, by scattering the fire of Apostolic zeal among both the clergy and the laity, for the conversion of the heathen at home and abroad; and

Thirdly, by the formation of that new society already alluded to, that Common Catholic Brotherhood, which shall be instinct and alive with the spirit of Jesus Christ.

PRACTICAL DIRECTIONS.

Our faith and confidence are rooted in Christ our King. He is God. *Quis ut Deus?* To stir up and inflame this

faith and confidence, a programme of work for the whole of Catholic England has been drawn out, which should be faithfully observed by all good Catholics.

Finally we should, all priest and layman, keep the thought of the reign of Jesus Christ before our minds and to kindle our devotion here is a suggestion. We might salute one another with the words, "Praised be Jesus Christ," and the response should be, "Praised for Evermore." The priest might begin all announcements from the pulpit with these words, the congregation responding. The Holy See has granted an indulgence of fifty days each time Catholics salute each other in these words, and the same Indulgence is granted to all who try to spread this practice. We hope that during this year in the various churches in England, courses of sermons and lectures will be given on the Divinity and Sacred Humanity of Jesus Christ; and that every effort be made to spread among the people a fuller and deeper knowledge of His claims upon their allegiance, and upon their love and service.

SAVONAROLA AND THE REFORMATION.

A Reply to Dean Farrar by

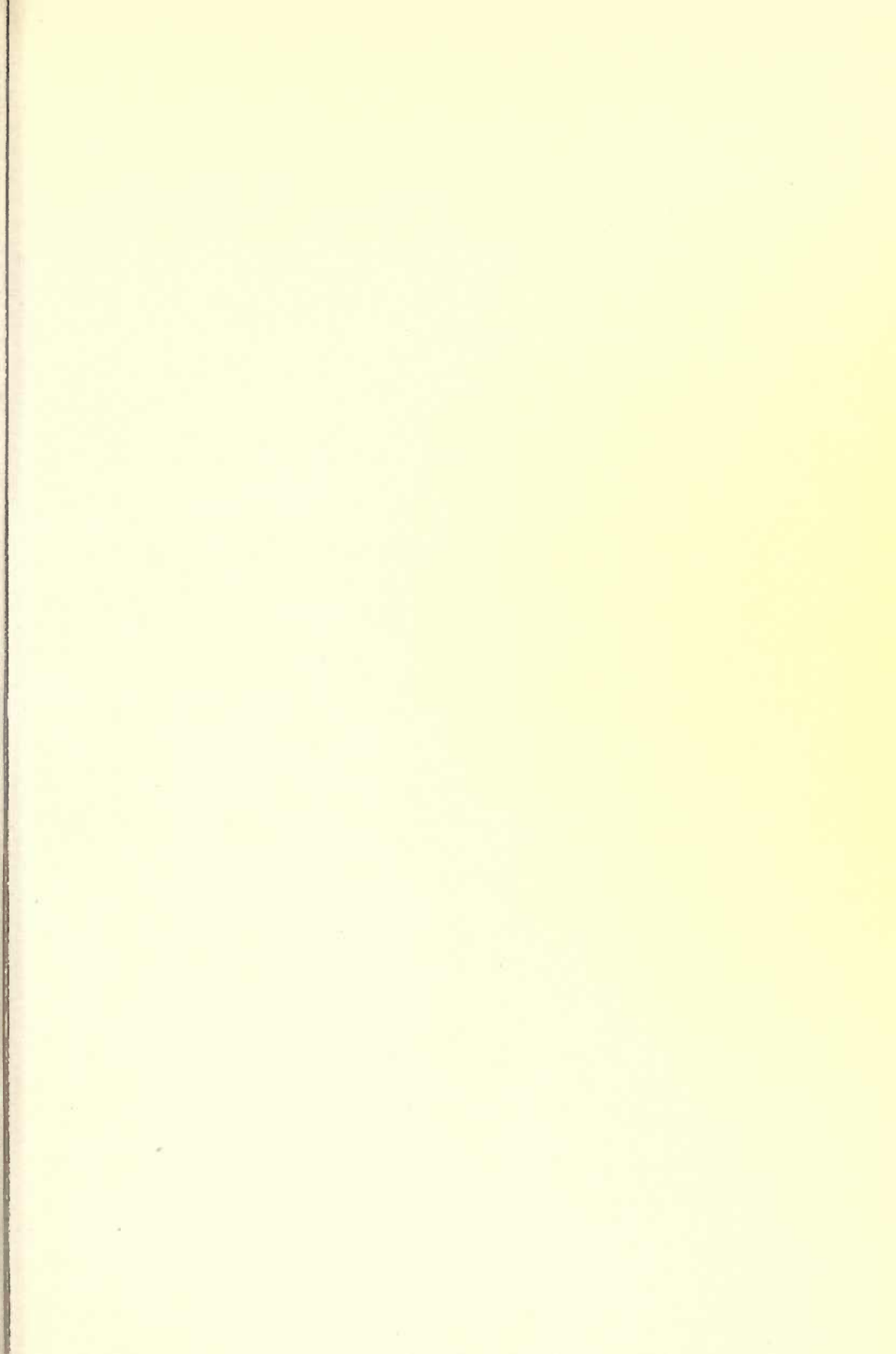
THE VERY REVEREND J. PROCTER,

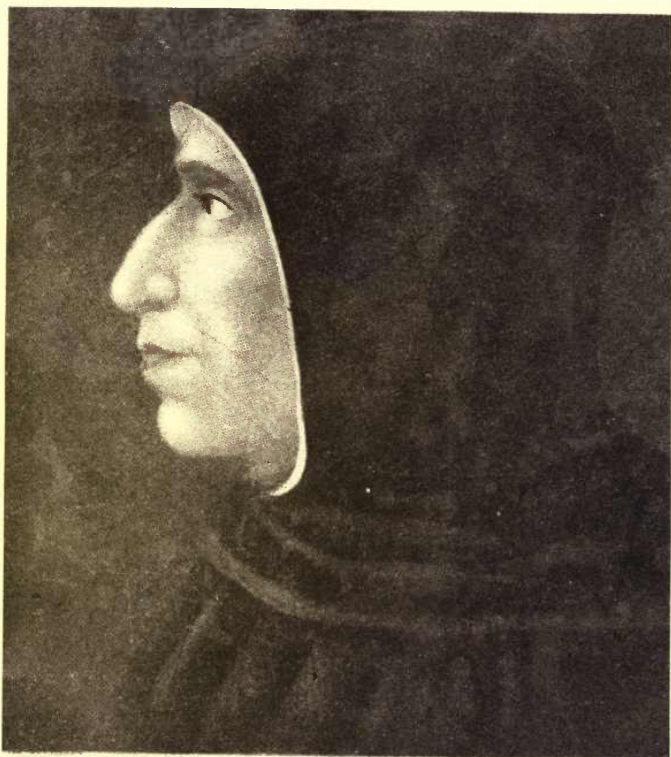
Provincial of the Dominicans in England.

The object of the writer of this paper is, as a Catholic priest, a Dominican Father, and a lover of truth, to vindicate the honored memory of a loyal Catholic, a zealous priest, and a fervent Dominican; and in the name of historic truth, to enter a protest against words spoken by one of the many leaders of thought—of many thoughts, thoughts different and contradictory—in the Anglican Church. The words were spoken of one whom all Dominicans are proud to remember as a brother Dominican, a model Dominican, a zealous Dominican, a saintly son of their saintly Father—Jerome Savonarola, a man who four centuries ago professed the Rule which they profess, and wore the habit which they wear to-day. Would to God that all Dominicans kept that Rule as well, and wore that habit as worthily! Would to God that all Catholics were as staunch, as fervent, as loyal, as devoted to St. Peter's See, as he! Dr. Farrar, who to his many titles now adds that of Dean of Canterbury, lecturing at St. Margaret's, Westminster, on the "Leaders of the Reformation," with unwarranted and unwarrantable assurance instanced Savonarola as one of these. The conscience of the eminent preacher seemed to smite him as he coupled that most Catholic of Catholic names with the names of Huss,

Melancthon, Calvin, or Luther; and so he qualified the title by saying that he was a "harbinger" rather than a "leader" of the Reformation.

Savonarola a leader of the Reformation! Savonarola a "harbinger" even of that inglorious event! To one who knows his age, his work, his aim, his end, it seems beyond the bounds of credulity that any man of acknowledged literary talent and historical research could have dreamed such a dream, and then that he could have had the affrontery in his waking moments to tell his dream as a sober fact to an audience of intelligent men. Well was it that the preacher prepared his listeners for bold flights of imagination by assuring them that his assertions rested upon the authority, in addition to the English translation of Villari, of a "noble and powerful romance!" The Dean called his address a lecture. The novelist, with greater candor than the lecturer, honestly calls her book, not a history, but "a novel," and states frankly in a note that the sermon which she quotes as preached by Savonarola is not really his, but "a free representation of his style of preaching in his more impassioned moods." Perhaps if Dean Farrar had read Burlamacchi, or Pico de la Mirandola, or Touron, or Marchese, or Pere Bayonne's *Etude*, or Savonarola's own works, which are many, instead of George Eliot's novel, he might have hesitated before calling Savonarola the "harbinger" of that event which he himself would have denounced vigorously as an apostacy and as a religious revolt. Even Bayle, Calvinist first and Freethinker afterwards, remarks that "it is very strange that Protestants should number among their martyrs a friar who during his lifetime had always celebrated Mass and invoked the saints, and who at the hour of his death went to Confession and





HILPONYMI FERRAPIENSIS ADEO
A MISSI PPOPHETE EFFIGIE S^{AN}

SAVONAROLA

Communion, made an act of faith in the Real Presence, and humbly accepted a Plenary Indulgence granted him by the Pope."

SAVONAROLA.

Let us first see who Savonarola was, and then we will return to the question raised by the Dean, what was he?

His was indeed a mysterious life, his a strange and chequered history. P. Molineri has put on record a saying attributed in Rome to Benedict XIV who held the great Dominican in veneration: "If God gives me the grace to get to Heaven, as soon as I shall have consoled myself with the Beatific Vision, my curiosity will lead me to look for Savonarola." Pope Pius VII is also reported to have said: "In Heaven three serious questions will be solved: the Immaculate Conception, the Suppression of the Society of Jesus, and the death of Savonarola."

In his "Lives of the Illustrious Men of the Dominican Order," Touron thus summarizes his wonderful career:

Amongst the apostolic men in whose lives we have seen realized all that our Lord foretold to His first disciples, the renowned Jerome Savonarola holds high rank. His natural gifts soon won the admiration of learned men as well as of ordinary people. The purity of his life, and the greatness of his virtues gained for him the esteem, respect, and confidence of the faithful. The zeal for the house of God which fired him soon urged him to undertake great works of piety; and the success which crowned his efforts soon began to excite men's envy. His supernatural gifts, his earnest and pathetic sermons, his many writings so full of light and fervor, all increased the number both of his admirers and his enemies. His prophecies, although they

were afterwards fulfilled, irritated his enemies and led them to seek a pretext to bring about his downfall. The city of Florence, after having for a long time listened to him with respect, after having hailed him as the restorer of its freedom, after having esteemed him as a man of God sent by Heaven to teach the people to walk in the way of justice, looked on with delight when he fell into the hands of his enemies, when he was condemned as a false prophet, and when he died upon the scaffold. But the death of this truly great man was another proof that he had spoken by the Spirit of God. * * The greatness of soul, and the strength of mind which he had shown all his life, remained with him to the end, he sealed with his blood the truth of his prophecies, which came to pass even in his lifetime. Despite the intrigues, and the shameful prejudice of those who have tried to blacken his memory, that memory has been to many as an odor of life. Many disciples have followed in their Master's footsteps. Great men and holy men have given public witness to his innocence. Several of his bitterest foes have become his staunch admirers. His friends, far from being shocked at his death, have been strengthened by it in their belief in his sanctity. His enemies have become his apologists, and his friends his historians, and one and the other have given to posterity some idea of the edifying life of this servant of God.

The family of Savonarola originally belonged to Padua, but he himself was born at Ferrara on the 21st of September, 1452. His early years were spent in study. "He made good progress in Grammar and Latinity," says Burlamacchi, and afterwards, when his father made him apply to the study of liberal sciences, he showed rare talent and acute perception, "and in a short time he surpassed his fellow-students. Nor did he profit less in the study of good man-

ners and of holy morals. While yet in his tender years it was his delight to be alone, employing himself in making little altars and performing acts of devotion." In due course he began to study Theology, giving much time to this, always to him a congenial pursuit. He soon lost all taste for the study of Platonic Philosophy so much in vogue in the Renaissance. He refers to this in after-life in one of his sermons: "I was then in the error of the schools, and I studied with great care the Dialogues of Plato, but when God brought me to see the true light, I cast away from me all those vain ideas which filled my mind. What real profit is there in all the wisdom of Philosophy, if a poor old woman, established in the faith, knows more of true wisdom than Plato?"

At the age of twenty he was deeply moved at the sight of the wickedness of men, and an earnestness took possession of his soul which in after-years found vent in that flood of burning eloquence which fascinated and yet terrified, which made men fear and yet love him. It was at this time that he gave expression to the feelings of sorrow which were swelling as a torrent within him, in his poem *De Ruina Mundi*, in which he speaks of the misery of the world, and then asks as if in holy impatience:

How long, O Lord, those scenes wilt Thou endure
Of riot on the part of those who deem
Their usurpation sanctioned and secure
While Thy true servants suffer daily more and more?

It was at this time too, or perhaps two or three years later, that he wrote his other poem, *De Ruina Ecclesiae*, in which he bewails the misfortunes that have come upon the Church in the infidelity and tepidity of her children.

O thou chaste Virgin! thy unworthy son
 (Since thy Eternal Spouse approves that claim)
 In sadness oft recalls those times bygone,
 Of glorious perils, martyrdoms, of fame
 For ignominious death, of the bright flame
 Of faith. Alas! those times exist no more,
 Zeal there is none: the men are not the same
 Heroic Christian men they were of yore,
 The pristine love must now be sought in Mary's core.

After recounting the lack of faith, of "the zone of chastity," "the evangelic themes," of "the worldly schemes by sacred persons planned," the "virtue still in rags, with pallid cheeks, with hair dishevelled, and with garment torn," he cries out in pity's pleading voice:

Weep for the wrongs religion has endured,
 Ye aged men who stand around the throne,
 Apostles, saints, disciples of the Lord,
 Angels of Heaven, Evangelists look down.
 Martyrs weep tears of blood; there is not one
 Of all the stars and planets unrestrained
 In their swift course, exulting in each zone,
 To speak as mortals feel, that is not pained
 To see the Temple spoiled, and the white marble stained.

In the last stanza we seem to see the birth of his vocation to his future life so full of a pathos and zeal destined to be misunderstood:

Spirit of song, I know these strains of mine,
 The scorpion sting of slander must endure;
 Or it may be that men will not divine
 Their meaning, and perhaps 'tis even more
 To be desired, they should my thoughts ignore—

For my own peace of mind—nay better too,
Leave the dread struggle with abuse and power,
And thus for quiet's sake the task forego,
That seems to be imposed on me, for weal or woe.

After reading these lines we are not surprised to find him, at the age of twenty-three, forming the resolution to leave the world for the cloister, a resolution which he put into effect on the 24th of April, 1475, by entering the Dominican Order in the convent at Bologna, where the body of the saintly Dominic lies under the stately tomb which was designed by Nicolo Pisano. Of his life here, which lasted seven years, Villari tells us:

While in the monastery he led a silent life, and became increasingly absorbed in spiritual contemplation. He was so worn by fasting and penance that, when pacing the cloisters, he seemed more like a spectre than a living man. The hardest tests of the novitiate seemed light to him, and his Superiors were frequently obliged to curb his zeal. Even on days not appointed for abstinence, he scarcely ate enough to support life. His bed was a grating with a sack of straw on it and one blanket; his clothing of the coarsest kind but strictly clean; in modesty, humility, and obedience, he surpassed all the rest of the brethren. The fervor of his devotion excited the wonder of the superiors, and his brother monks often believed him to be rapt in a holy trance. The cloister walls seemed to have had the effect of restoring his peace of mind by separating him from the world, and to have purified him of all desires save for prayer and obedience.

After his seven years' sojourn at Bologna, during which God was preparing him for his future work, he was sent, but only for a short time, to the Dominican Convent at Ferrara, his native place. Here "he lived as one dead to

the world, seeing none of his acquaintances, and very little of his family, for fear of wakening his dormant affections. The streets, houses, and churches of his native town spoke to him of a past which he sought to banish from his mind."

He was finally appointed in the year 1481 to the Convent of San Marco, in Florence. Here he was destined to pass the happiest and the saddest days of his life. Here within these convent walls, or at least within the walls of the beautiful city, he was to spend the rest of his life, to make his name famous throughout Italy, and even Europe, to all time, and then to end his days by his strangely tragic death.

He was named Master of Novices and Professor of Theology, and afterwards was elected Prior, and later on appointed by his Superior Vicar-General of the Reformed Tuscan Province of his Order. He soon began to preach to the Florentine people. He was ignorant of the arts of oratory, and he despised the ornate artificial style of preaching then so much in vogue. The only law of rhetoric which he knew was the first and most important canon, without which the words of the preacher will be "as sounding brass and tinkling cymbals," and the preacher himself will be as one "beating the air," viz., "to preach well is to preach without art, but with heart." The people were accustomed to flowery phrases and rounded periods, and quotations from pagan poets, and they cared not for the new preacher who preached God and not himself, who spoke to their hearts rather than to their ears and mind. It sounds strangely to us now, in the light of his after-life, to hear Burlamacchi tell us that when he preached at Ferrara his fellow-citizens cared little for his preaching, that at Bologna he was styled "a simple man and a preacher for women," and that in Florence, when preaching the Lent at

San Lorenzo, "his congregation went on diminishing till at last towards the end of Lent, it was reduced to twenty-five persons, including women and children."

Soon, however, the strings of his tongue were to be loosened, and the pent-up feelings of his great soul were to be poured out in a torrent of irresistible eloquence that was to go straight to the hearts of all. His audience was to be numbered not by units, or hundreds, but by thousands of eager, earnest listeners, hungering for the bread which is God's word to man. He began to preach against the corruptions of a corrupt and corrupting age, against the evil wrought by the spirits of darkness in the high places, against the wickedness prevalent in the Church and in the State. He preached from a heart burning with zeal for souls that were perishing. To use the words of Cardinal Newman in his sermon on *The Mission of St. Philip*:

A true son of St. Dominic in energy, in severity of life, in contempt of merely secular learning, a forerunner of St. Pius V in boldness, in resoluteness, in zeal for the honor of the House of God, and for the restoration of holy discipline, Savonarola felt "his spirit stirred up within him" like another Paul, when he came to that beautiful home of genius and philosophy; for he found Florence like another Athens "wholly given to idolatry." He groaned within him, and was troubled, and refused consolation, when he beheld a Christian Court and people priding itself on its material greatness, its intellectual gifts, and its social refinements, while it abandoned itself to luxury, to feast and song and revel, to fine shows and splendid apparel, to an impure poetry, to a depraved and sensual character of art, to heathen speculations, and to forbidden, superstitious practices. His vehement spirit could not be restrained, and got the better of him, and * * * he burst into a whirl-

wind of indignation and invective against all that he found in Florence, and condemned the whole established system and all who took part in it, high and low, prince or peasant, ecclesiastic or layman, with a pitiless rigor which for the moment certainly did a great deal more than St. Paul was able to do at the Areopagus; for St. Paul only made one or two converts there, and departed, whereas Savonarola had great immediate success, frightened and abashed the offenders, rallied round him the better disposed, and elicited and developed whatever there was of piety, whether in the multitude or in the upper class. It was the truth of his cause, the earnestness of his convictions, the singleness of his aims, the impartiality of his censures, the intrepidity of his menaces, which constituted the secret of his success.

His words, aided by penance and prayer, and inspired by the love of God and man, went with the straightness and swiftness of an arrow to the hearts of men—of men too of every grade.

And now came the triumph of his life, the fruit of his penance, zeal, and prayer. His audiences outgrew the capacities of the largest churches in Florence, the great Duomo or Cathedral of the city—Sta. Maria dei Fiori, the masterpiece of Arnolf di Campio's and Giotto's combined skill, vast though it is, was too small to contain the thousands who flocked to hear his impassioned words.

Not only did his sermons attract multitudes to the foot of his pulpit, they sent them away changed in heart and in the purpose of their life. The whole city assumed an altered aspect—the houses became as convents, the streets as religious cloisters, the squares as monastic quadrangles. His words, as divine seeds, bore the fruits of sanctity in the lives of the Florentine people. The churches were filled with devout worshippers; the confessionals were thronged

with penitents; the very streets resounded to the music of hymns and psalms. The people were beside themselves with enthusiasm. The scenes described in the Acts of the Apostles when the primitive Christians had but "one heart and soul in the Lord," were re-enacted. Men sold their goods and gave the proceeds to the needy. They formed themselves into a Christian commonwealth of which practically, though not nominally, Savonarola was the head. "Piero de' Medici is no longer fit to rule the State," they said: "the Republic must provide for itself; the moment has come to shake off the baby Government." They shook it off, and a new and Christian Government was formed under the guidance of Savonarola, who, though he had no seat in the Council, no voice in the chamber of State, yet from the pulpit of Sta. Maria dei Fiori, virtually and by his influence was the lawgiver and ruler of the people.

Things went on well for a time, peace was restored, piety flourished, charity triumphed over selfish lawlessness, religion was respected—"They had one heart and one soul in the Lord." But it was only for a time—the change was but as a passing one, the peaceful reform effected without shedding of blood was but as a lull before the storm. Enemies arose about him to plot and plan secretly—yes, and openly—till they could bring about his downfall. He had enemies—who that tries to do good has not? "I know who the real authors of these troubles are," he wrote to a brother-religious in Rome, "they are wicked citizens who would raise themselves to power, and they have as their accomplices certain princes of Italy. They all wish to get rid of me whatever the cost, they think that my presence here is an obstacle to their ambition * * * so much so that I cannot leave my convent without an escort. I do not think that His Holiness would wish me to go to Rome

if he knew all," * * * and then he adds with true religious instinct: "I will obey, even though my obedience should result in the ruin of the entire world, for I would not sin in this matter even venially." Pico della Mirandola tells us: "When the fame of his holiness grew, with it envy grew, and from envy came calumnies; for as his virtue won for him friends, so did it make enemies. * * * Amongst his most bitter foes were those, prelates of the Church some of them, who by their evil lives were giving scandal." He had preached against them; he had spoken openly of their sins; he had said with the Baptist: *Non licet*—"It is not lawful." Like Herodias, they would be content with nothing but his head—and his head they received.

The story of his downfall is a long one and a sad one. Much has been written about it, but perhaps the last word has not yet been said. No one can doubt his zeal, no one can call in question the holiness of his life and the singleness of his purpose. If he had a fault—and who has not?—it was excess of zeal, and excess is always sin. If he erred—and who has not erred in less trying surroundings than his?—his error was an error of judgment, and not of will. "I will obey, even though from my obedience shall result the ruin of the entire world," that was the expression of his will. If when the hour came to test his firm resolve, he failed—he had explained before why he failed: "If His Holiness knew all he would not ask me to go to Rome." Better for him, better for his memory, had he obeyed, even though "the ruin" had followed. *Fiat justitia ruat coelum*—"Let justice be done even though the heavens should fall." Obedience to legitimate authority in a Catholic—a priest especially and a Religious—is always justice, even though the one who holds authority be not what he should. In a short memoir it is not possible to enter into the long

and sad history of his apparent collision with Pope Alexander VI. We shall have to refer to it later on, but it can only be *currente calamo*, in a brief and hurried way. Any one who wishes to study the question more profoundly may do so in Pere Bayonne's *Etude sur Jerome Savonarole*, or in Pico della Mirandola, his contemporary, who held him in deepest veneration, or in his Dominican biographer, Touron. Suffice it to say that his enemies, both ecclesiastic and lay, whose lives he had condemned and against whose abuses he had inveighed with such terribly scathing words, accused him to the Pope of heresy, of which (as we shall see) he was innocent; of disobedience, which certainly was not of the will; and of imprudent zeal of which he was perhaps guilty, for zeal without prudence is guilt. He was forbidden to preach. For a time he obeyed and was silent, preaching only with his prolific pen. But seeing the misery around, and listening to the appeals of the people and rulers of Florence, he got into the pulpit again and denounced once more in words of terrible force the evil lives of men, threatening them with vengeance to come. Here was his fault. Savonarola in his humble cell, kneeling before his crucifix, praying for men, would have been a more eloquent preacher than Savonarola in the pulpit moving the people, by words of might and power, to tears and sorrow for sin. Savonarola's obedient silence would have been a more powerful sermon to all time than Savonarola's words when spoken against the will of Rome. "Doth the Lord desire holocausts and victims, and not rather that the voice of God be obeyed? For obedience is better than sacrifices; and to hearken rather than offer the fat of rams. Because it is like the sin of witchcraft to rebel, and like the crime of idolatry to refuse to obey," Samuel said to Saul. "And Saul said to Samuel: I have sinned, because

I have transgressed the commandment of the Lord and thy words, fearing the people and obeying their voice. * * * And Samuel said to Saul: I will not return with thee, because thou hast rejected the word of the Lord; and the Lord hath rejected thee from being King over Israel. And Samuel turned to go away; and he laid hold of the skirt of his mantle and it rent. And Samuel said: The Lord shall rend from thee the kingdom of Israel this day."

The question of Savonarola's conduct in this trying time is shrouded in mystery—with Pius VII we await its solution in Heaven. Evidence is contradictory, friends defend him, foes accuse him, but no historian brings against him the charge of either heresy or schism; at most he was disobedient under circumstances most trying to a man of earnest faith and burning love. If he was disobedient, every Catholic, whether he venerate his memory or join with those who would cast a shadow over a glorious name, must admit that his disobedience was a flaw in the crystal, a black thread in the white-woven web.

If he was disobedient, how terribly did he pay the penalty of his sin; it was burnt away in fire, it was washed out in blood! "The Lord hath rejected thee from being King over Israel." His power was broken, his influence gone. Through the misrepresentations of his enemies, the Pope was induced to issue a sentence of excommunication against him, an action, it is said, which Alexander VI lived to regret, when the clouds had passed and the light was revealed. A reaction set in, a revulsion of feeling such as we see sometimes in the history of Italy and the lives of her children, and one which it is difficult to understand. The very Florentines, though many were true to the end, turned against him. They whose idol he had been, to whom his will had been law, whose every word had been as

a pearl from Heaven, sided with his foes. They elected to the Signory, or Council, men who were known to be his foes. He was tried before the Pope's Commissioners by the magistrates of Florence. He made no attack on his judges, no attempt at self-defence. "He was tried on three points: religion, politics, and his prophecies." In his replies he solemnly denied ever having taught any but the Catholic faith, though he admitted having preached against the abuses of men. His political creed he summed up in a few words: "My sole aim was to promote free government and all measures tending to its improvement." When asked about his prophecies, he replied: "Leave this matter alone; for if it was of God, ye will receive manifest proofs of it; if of man, it will fall to the ground. Whether I be a prophet or not is no concern of the State." Answers were of no avail, his sentence had already been decreed; and the sentence was, "he must die."

His end was "tragic"—that is the word all his biographers use. It is said that in 1479 St. Francis of Paula foretold of his death, which occurred in 1498. "He shall be hated, envied, accused unjustly to the Sovereign Pontiff, condemned to death on false testimony, and be hung between two of his brethren." So was it done; but over that tragic death we prefer to draw a veil—it is a credit to no one, an honor to none.

According to the barbarous customs of those days, he was tortured and then handed over to the secular power and ruthlessly done to death, "strangled, hung on a gibbet, and then burned in the very square where he had set fire to the costly furniture of vanity and sin; having previously made his confession, received Holy Communion, and accepted a Plenary Indulgence sent by the Pope." This was

on the eve of the Ascension, the 23d day of May, 1498, he being then but forty-five years of age.

In one of his sermons he had said: "My teaching has revived faith and virtue in your town. Is not this true, good people? Do you not bear me witness that a few years ago Florence was plunged in the darkness of paganism?" Savonarola was put to death, and Florence returned to her paganism again. "The rich and powerful family (the Medici) returned to Florence, and things went on pretty much as before."

SAVONAROLA NOT THE "HARBINGER" OF THE REFORMATION.

Such was Savonarola's life. What was his work? What role did he fill in the religious world of men? What were his "views" upon the vital subject of religion and creed? We need not ask: "Was he a Catholic or a Protestant?" for there were no Protestants then. Luther was a little Catholic boy of twelve when Savonarola died; Henry Tudor, afterwards Henry VIII, was a good Catholic, too, and remained so for many years, even after he became King. No; those who believed in God at all and in His incarnate Son belonged to one church—for there was only one—"One Lord, one faith, one baptism." All said, and said truthfully: "I believe in One, Holy, Catholic Church." Savonarola then was a Catholic, Catholic to the heart's core, Catholic to the very marrow of his bones, Catholic in life, Catholic in death. Did he wish to be anything else? Did he aspire to any change? Did he dream of any evolution by which his Catholic Church should be transformed into another, with a different name, a different creed, a different system of government, a different head?

Dean Farrar would have us think so, at least if we may judge by his words, if the words were spoken seriously, not

merely to tickle ears and to please men's fancy, but to convince their minds and form their judgment, and that, too, not on a point of doctrine, but an historic fact. Sooth to say, the Dean is not the first who has been guilty of this assumption, an assumption as unjust as it is unjustifiable. Madden, in his Preface to the "Life and Martyrdom of Savonarola," says: "Protestants claim him for their creed, as the precursor of Luther. Luther himself claimed him for it; so did Flaccius, Beza, Heidegger, Arnold, Fabricius, and, in later times, Milner, Heraut and Hafe."

Visitors to Worms, too, will recall Luther's monument, with Huss on his right and Savonarola on his left. Well is it for Luther's monument that the statue of Savonarola is lifeless, else Ruetshell would not long recognize the design as his own! Well that "those lips have not language," else Luther's admirers might hear such words as these: "He who shall contumaciously assert that the Roman Church is not the head of all churches cannot be absolved by an ordinary priest * * * because such a man is a heretic and therefore excommunicated."

Savonarola was no "leader," no "precursor," no "harbinger" of Luther or of Luther's work. If a man is a "harbinger" or precursor of a movement, surely he must prepare for, or foretell ("forthtell" the Dean would say) that movement in his words, his principles, his works or in the practice of his life. What our Dominican hero forethought, or "forthtold," we cannot say, but we do not believe that even in the loftiest flights of his vivid Italian imagination he ever supposed that men of sense would try to reform branches of the church by uprooting the tree altogether, that they would try to remedy the accidental defects of the "house built upon a rock" by endeavoring to destroy its very foundations. If he forethought of these men at all, it would

have been as of "heretics" whom he ought to "avoid;" if he "forthtold" of their work, it must have been as of heresy, and of schism and of sin. What he forecasted we know not, but this we know, and this we say, and we do not speak on the authority of a "romance" however "noble and powerful"—his life, his preaching, his work, his very death are all protests against Protestantism and condemnation of the pseudo-Reformation, for they are all in diametrical opposition to the life, preaching, teaching and work of the pseudo-Reformer.

Savonarola a Reformer of men and morals—Savonarola a Reformer! Yes, he was a reformer, not merely a "harbinger," not simply a "forthteller," but a reformer—a reformer, that is, in the true sense of the word. For there are two kinds of reformation in the Church. There is the reformation of men and morals, and in such a work Savonarola had a glorious part. Then there is a reformation, falsely so-called, of the Church herself, an attempt, that is, to reform God's work and not man's perversity, to change the constitution, the doctrine, the nature of that Church, against which the Divine Founder said: "The gates of Hell shall not prevail," to which He promised His abiding presence: "Lo, I am with you always, even to the end of the world," in which He foretold that the "Holy Ghost shall teach all truth," and which St. Paul describes in the fifth chapter of his Epistle to the Ephesians as being "a glorious Church, not having spot or wrinkle or any such thing * * * but * * * holy and without blemish." In other words, there are reformers of the evil lives of men, even of men in high places, in convent cells and sanctuary stalls, and episcopal sees, and on the Papal chair—for neither laymen, nor monks nor priests, nor Bishops, nor Popes are impeccable; and there are pseudo-reformers of a Church

which is the work of God, a work outside the pale of man's reforming.

Savonarola was a reformer of men and morals we grant you; but never did he presume even in the most impassioned moments of his matchless eloquence, which made women faint for fear and strong men quiver visibly, never did he presume to "touch the sacred ark of God," never did he imply even that the Church, as a Church, could have "spot or wrinkle"—priests, Bishops, Popes, yes; but not "the Church of the Living God, the pillar and ground of truth." The Protestant Sismondi admits that "Savonarola in no way departed from Catholic teaching, but confined his efforts to the restoration of morals and discipline." No! "Like Noah, like Abraham, like Samuel, and Amos, and Isaiah, and all the best of the Hebrew Prophets, like John the Baptist, and Peter and Paul, and James and John" (we quote the Dean's words), "Savonarola instructed his people in godly living;" but unlike Huss and Melancthon, and Calvin and Luther, he never preached against the doctrines of the Church, the tenets of Catholic faith, the definitions which form our doctrinal creed. Villari, one of his biographers, the one to whom the Dean refers, sums it up in a word, and we commend that word to the Dean: "In fact, Savonarola's attacks were never directed in the slightest degree against the dogmas of the Roman Church, but against those who corrupted them."

The Protestant historian, Sismondi, admits again with historic candor that "in seeking to reform the Church Savonarola never wandered from Catholic principles * * * that he did not claim the right of private judgment in dogmatic questions * * * and that he devoted all his efforts to the restoration of discipline, to the reformation of the lives of the clergy, and to the winning of priests and

laymen to a more perfect observance of the Gospel laws.”

1. He was a reformer of morals and men.—Unlike the false Reformers of the sixteenth century, this reformer of the fifteenth began his reformation with himself. Luther, the father of the German Reformation, on his own admission, did not reform himself. He began his work by breaking his vows made to God, and by inducing another vowed Religious to throw off her religious obligations and join herself to him in a wedlock which was sacrilegious; and his after-life we know, for he has revealed it to us in his Table-talk and elsewhere. Of Henry VIII, the father of the English Reformation, we need say nothing to English readers. Nay, of the private lives of one and the other we must be silent, lest our words should defile your eyes and mind, gentle reader, and our paper and pen.

But look at Savonarola’s life—how pure! how blameless! At the age of twenty-two, after a youth of innocence at which no one can “cast a stone,” he enters the Dominican Order, and he tells us why he did so in a pathetic letter of farewell which he wrote to his father:

The motive which decides me to enter Religion is simply this: the wretched misery of the world, the wickedness of men, their thefts, impurities, robberies, the pride, idolatry, and shocking blasphemies which stain our age to such a degree that we hardly find any one trying to lead a good life. Hence, many times daily, these lines come before my mind and bring tears to my eyes:

Fly from this heartless land,

Fly from this covetous shore.

And, indeed, I can no longer endure the appalling wickedness that exists in parts of Italy. Everywhere piety is despised, and vice is honored. What keener sorrow can this life ever bring me? And, therefore, day after day I have

implored our Lord Jesus Christ to draw me from the abyss, and my heart is unceasingly crying out to God: "Show me the way in which I should walk, for unto Thee have I lifted up my soul." In His infinite pity God has deigned to show me this way, and I have entered upon it, although it is a grace of which I am utterly unworthy.

He took the vows that Luther took, though not in the same Order, and he kept them to the letter, and to the very inmost spirit, until the hour of his death, when kissing the scapular, the distinctive badge of his Order, he exclaimed: "O holy habit, which I have preserved unsullied to this hour, since they take thee from me—adieu."

No one, either friend or foe, tries to "convince" Savonarola of sin. Whether at Bologna, near the tomb of the holy Dominic, or at Florence, in the Convent of San Marco, redolent of the sanctity of St. Antoninus, and from whose frescoed walls Fra Angelico preached them, as now, sermons which never lack eloquence and power, his was a blameless life. His black robe of penance and his white robe of innocence covered a heart all aglow with love of God and of man. With his wallet and staff and Bible when traveling on foot; and at home in his convent, his tiny cell, still shown, with its humble table and simple wooden chair and hard, comfortless bed, what a contrast was his life to the luxurious life of an Anglican dignitary!

He seems to have "forthtold" their lives: "What am I to say of clerics and priests of the Church who ought to practice greater frugality than laymen, and whose duty it is to provide for the poor? I must rather weep for them than speak to them. The whole world knows how much they possess that is superfluous, and how lavishly they spend money as they choose. With what conscience will such as they be able to stand before the terrible tribunal of Christ?"

2. He was a reformer again of his Order, and his zeal was appreciated to the full. Elected unanimously as Prior by his brethren, his Superiors afterwards appointed him Vicar-General of the Reformed Tuscan Congregation of his Order—a Congregation, or Province, which numbered some three hundred members—and this office he preserved to the end.

3. And what a marvelous reformer of the people, who in very deed needed a reform. Like another Jeremias, he lamented: "The ways of Sion weep, for there is none that cometh to the solemn feast." Like another Baptist, he cried out with fiery zeal: "Do penance, for the Kingdom of God is at hand." "O Italy! O Florence! on account of thy sins, calamities come upon thee. Hasten to return to the Lord thy God, for He is good and merciful to thee." His sermons are matters of history. How that people rose at midnight, and waited for hours at the Cathedral doors, weeping and praying. The vast and spacious Duomo was too small. They erected galleries, and it was packed from tiled floor to vaulted roof, and many had to return to their homes, for still there was no room. Then his burning, weird words, so full of might and power, terrible warnings, his fiery eloquence, his majestic gestures! He swayed the people as he would. They wept audibly, they cried aloud for mercy, they trembled visibly. It was as though an angel had come down and moved the waters of compunction in the hearts of men. It was as though one spoke who had come from another world. It was as if Elias had come from Horeb, or the Baptist from the desert place. Then the strange scenes that followed the sermons! Women reformed their dress. Youths forgot their light songs, and sang hymns in the street instead. People met together to recite the Offices and Psalms. Then they brought their

articles of vanity, beautiful pictures, figures carved in ivory and alabaster, lutes, flutes, guitars, perfumes, masks, books, and poems. "There were tapestries and brocades of immodest design, pictures and sculptures held to likely to incite to vice; there were boards and tables for all sorts of games, playing cards, along with the blocks for printing them, dice, and other apparatus for gambling; there were worldly music books and musical instruments, * * * there were handsome copies of Ovid, Boccaccio, Petrarcha, Pulci, * * * there were all the implements of feminine vanity—rouge-pots, false hair, mirrors, perfumes, powders, and transparent veils, intended to provoke inquisitive glances." All these were made into a great pyre, or pyramid, in the Piazza della Signoria. A stranger—a Venetian merchant, it is said—offered 20,000 crowns for the pyramid as it stood. No! They burnt them all as a holocaust of penance, in token of their sorrow and abandonment of sin.

Here was a reformer indeed! Had Luther done this, had he effected such a change, then he too would have been—what he was not—a reformer. He tells us the result of his preaching in a sermon delivered at Wittenberg in 1553! "Since the preaching of our doctrine, the world becomes worse and worse, more impious, more shameless. Men are more avaricious, more impure than they were formerly under the Papacy. Everywhere avarice, immodesty, drunkenness, disgraceful disorders, and abominable passions." Again he writes: "Hardly have we begun to preach our Gospel, than we see in the country a fearful revolution, schisms, sects, and everywhere complete ruin of morality and order. License and all kinds of vice have been carried to greater excess than under the Papacy. People who formerly were true to duty, now know no restraint or check,

and live as an untamed horse would, without restraint or shame, and are a prey to the vilest pleasures."

4. Savonarola would, in fine, have reformed men in high places in the Church as well as in the State. That is what he meant by the reform of the Church—of the members, that is, of the Church. The reform, indeed, was demanded in the cloister, in the sanctuary, in the houses of prelates and doctors, as he puts it so pithily: "In the primitive Church the chalices were of wood, and the prelates of gold: but now the chalices are of gold, and the prelates of wood." But here he failed, and in his failing fell. It needed more than an Apostle, it needed a Council of the Church to reform the Church's Episcopacy. Savonarola tried, but failed. The Council of Trent tried in after-years, and succeeded. He tried, and all glory to his effort! He was a reformer in the truest sense, a reformer of morals and men. Such reformers are men of God. Such was St. Bernard, such was St. Dominic, such St. Philip Neri, such St. Charles Borromeo. Such was Savonarola—a reformer of morals and men.

Savonarola not a reformer of Doctrine or Creed.—He was a true reformer, a reformer of the evil ways of men, "the support of his family, the ruler of his brethren, the stay of the people." Yes, but let us repeat again and again, in no sense did he pose, did he pretend, did he presume to be, as they did in the sixteenth century, a renovator of creed, a sower of new doctrines, a reformer of Christ's Immaculate Spouse. To use the words of Villari, whose *Life of Savonarola* the Dean professes to have read: "To regard him as the leader of a party, a sect, or a system, is an error only to be committed by those unacquainted with the friar and his times." Again: "It is impossible to read his books without being firmly convinced that, to the day of his death,

Savonarola remained unswervingly faithful to the dogmas of his faith; and that instead of seeking to destroy the unity of the Church, it was his constant desire to render it more complete." John Addington Symonds writes very appositely: "He was no apostle of reform. It did not occur to him to reconstruct the creed, to dispute the discipline, or to criticize the authority of the Church." Even the Dean of Canterbury has said recently at Westminster: "He was a preacher of righteousness, * * * he instructed his people in godly living. The priests had preached dogmas and ceremonies." He added significantly: "He never emancipated himself from the errors of Rome, though he never dwelt on them." Substitute "truth" for "error," and we agree with the words that he said: Savonarola never emancipated himself from Rome—nor would he. True, his sermons were especially, though not exclusively, sermons on moral subjects rather than dogmatic theses—why? Because he was a man of his age, because he was abreast of his times, and he preached to suit the needs of his day. If they asked for bread, he did not give them a stone; if they demanded a fish, he did not give them a serpent. We in England have to preach dogma "in season and out of season," and why? Because the English people have wandered from dogmatic truth. They have been told that dogma is synonymous with bigotry. "Blind guides have led the blind," and leaders and led have fallen into the pit of ignorance of divine truth. In Italy, in the fifteenth century, men were "believers," but not "doers of the Word," and so the Apostle of Italy had to preach not faith, but practice; he had to be a reformer of practical morality, therefore had he to be in all, and above all, a preacher of righteousness and of godly living.

But Savonarola has left in his writings, notably in his *Triumph of the Cross*, which is from first to last a dogmatic

treatise, and in his spoken words, which happily remain to us, his dogmatic belief. And what was it? A creed diametrically at variance with the Gospel of the so-called "reformers." As he differed from them *toto coelo* in the practical piety of his life, so did he in the preaching of the Word. His religious creed was the antithesis of theirs. He taught the very doctrines upon which they made shipwreck of their faith.

His text-book was the *Summa* of the Dominican, St. Thomas of Aquin, that book of which Popes have said that it is "blessed and Catholic" (Urban V), that it is "the light of the Church" (Nicholas V), and that "the Roman Church professes to follow its teaching" (Innocent XII); that book which the Fathers of the Council of Trent placed on the table next to the Holy Gospels at their most beautiful commentary. Pico della Mirandola attributes the vocation of Savonarola to the Dominican Order to his love and admiration for St. Thomas. The same contemporary biographer assures us that a year before his death he wrote: "Of St. Thomas I will say three things. I venerated him when I was in the world; I am ignorant, but what I do know I learned from his teaching; and the more I study his writings, the more convinced I become that he is a giant, and the rests are dwarfs." What wonder then that under the guidance of St. Thomas he preached doctrines totally at variance with what is called the "reformed creed." We will pass over the abstract questions of grace and justification, and original sin.

Good Works.—On the important question of good works and their necessity, in contradistinction to the Reformers' teaching of justification by faith alone, he says clearly: "Every one shall have according to his works"; and in one of his sermons he cries out: "Do you want Jesus Christ

to be your friend? Answer His Divine appeal. Your Lord asks you to give Him your heart. Do something for Him then."

Church Authority.—The Reformers separated themselves from the Church, denying her authority, despising her excommunications, casting her commands to the winds. How different was the teaching, preaching, and practice of Savonarola! The fourth book of the *Triumph of the Cross* is a complete vindication of Church authority, treating as it does of its Divine institution, its hierarchy, its power from on high, and its perpetual life even to the end of time. "All that the Roman Catholic Apostolic Church has decided, and all that she may decide in future time, we must accept; and all that she despises, or may hereafter despise and condemn, we must reject; for in any doubt she is the one whom we consult as our first principle, as the infallible rule which God has established for the good of our soul." "Mayest thou always submit to the correction of the Roman Church, * * * that Church in which there is no error." "The right eye is faith, * * * it consists especially in following the teaching of the Church of Rome. * * * Never separate yourself from her obedience. * * * Always pay attention to what she lays down, * * * for it is written: 'Thou art Peter, and upon thee will I build My Church.'"

The Sacraments.—The Reformers' teaching on the subject of the sacraments is summed up in the twenty-fifth of the Thirty-Nine Articles, the Articles which, whether sections of the Anglicans agree with them or not, form the authoritative profession of faith of the members of "the Church by law established" in England. The Article runs thus: "Sacraments ordained of Christ be not only badges or tokens of Christian men's professions, but rather they

be certain sure witnesses and effectual signs of grace and God's good will towards us, by the which He doth work invisibly in us. * * * There are two sacraments ordained of Christ our Lord. * * * Those five commonly called sacraments, * * * are not to be counted as sacraments," etc.

Savonarola, on the other hand, distinctly teaches, following the doctrine of the Catholic Church, that there are seven sacraments, and that the five which, the Article rejects are to be "counted as sacraments," sacraments too "of the Gospel." He proves this by analogy in almost the words of St. Thomas, in the sixteenth chapter of the fourth book of "The Triumph of the Cross." He maintains again that all these seven sacraments are means and instruments of grace: "The sacraments are instruments, the means made use of by Jesus Christ to work out our salvation. * * * And since no one can be saved without grace, it is fitting that these sacraments should, as instrumental causes, give grace."

Confession of sin.—Although Luther has written: "I esteem auricular confession, as well as chastity and virginity, most salutary"; although he has exclaimed: "What would be the affliction of the Christian if there were no auricular confession?" and although Calvin said: "By means of private confession, pardon is obtained from those to whom Christ has said, All that you have loosed," &c.; and although the Book of Common Prayer gives the form of absolution to be used by "the priest" after "a special confession of sin," still no one can deny—Dean Farrar will frankly admit it—that until recent years the teaching and practice of the ministers and people of the Lutheran, Calvinistic, and English Protestant Churches, were most emphatically opposed to confession, in theory and in fact. Of late, it is true,

a large, and increasingly large number of Protestants, have returned to this pre-Reformation creed and practice. Still the Protestant Church, as a Church, condemns confession as a distinctive doctrine of the Roman Catholic Church, and holds it to be unnecessary for the forgiveness of sin.

Savonarola's doctrine on the point is as clear and incisive as his practice was indisputable. In a letter on frequent Communion he says: "I presuppose before everything that the communicant has had his conscience cleansed from sins by true contrition and an integral confession." In the third book of *The Triumph of the Cross* he writes:

As the inflicting of punishment for sin requires legal judgment, so it is necessary for the penitent, who submits himself to Christ to be healed, to await judgment in the taxing of the punishment; and that judgment Christ makes known through His ministers, as He does in the other sacraments. But since right judgment cannot be pronounced on unknown sin, confession is needed as the second part of the sacrament, so that the wound, which was concealed but is now laid bare before the minister of Christ, may receive a fitting healing. No one indeed is a fair judge in his own cause. And so it must be that if this confession is subjected to judgment, the minister of Christ has a judicial power, for which two things are required, first authority to know and inquire into the sin, and secondly, the power of absolving and condemning. These then are the two-fold keys of the Church: authority with the science of discerning, and the faculty of binding and loosing. Since then (as has been said) the sacraments as instruments confer grace, it is certain that by virtue of the keys is granted a fuller effect of grace itself and remission than by contrition only. In the benefit of the keys too, somewhat of the temporal punishment which remains due is remitted by the absolving

ministers of Christ, to the penitent, who still, when satisfaction is enjoined on him, is bound to the residue; and this is the third part of the Sacrament of Penance. Therefore it is manifest that this sacrament has been most opportunely instituted.

Once more:

The first part of the Sacrament of Penance is contrition, which being an effect of grace, produces many results; it does away with the separation from God which sin had brought about, it repairs the evil caused by sin, the debt of eternal punishment, and lastly it helps the soul to struggle against bad habits, for it supplies an abundance of grace inclining the soul to do good and strengthening it against evil. But because contrition is not the same in all, for all have not the same good-will and entire conversion to God, and because imperfect dispositions cannot entirely take away the debt of punishment due to sin (although the Sacrament of Penance always does away with the debt of eternal punishment), God in His loving mercy has provided the two remaining parts of the sacrament, to wit, confession and satisfaction.

Villari (the Dean's authority) reminds us that just before Savonarola died he wrote on a bookcover, for lack of paper, a Rule for Virtuous Living, in which he says, "To examine one's sins, to meditate, * * * Confession and Communion incline our hearts to receive grace.

This theoretical teaching was realized in the practice of his life. According to a law of his Order then in force, made in the General Chapter held at Bologna, in 1252, he was obliged to go to confession always before saying Mass; and as a Superior, it was his duty to see that this ordination was observed by those under his care. Villari again tells us, that when he was in prison, there "came one

of the black brethren of St. Benedict to receive the prisoner's confession, and Savonarola kneeling before him fulfilled all the duties of religion with much fervor. It was the same with the other two friars."

Transubstantiation.—One of the doctrines strenuously denied by the Reformers, was "Transubstantiation"; the twenty-eighth of the Thirty-Nine Articles puts in clearly as the Protestant creed: Transubstantiation (or the change of the substance of bread and wine) cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture. Savonarola, on the other hand, says in his *Triumph of the Cross*, and much the same words occur in his *Treatise on the Sacrament and the Mysteries of the Mass*:

We believe, and we declare, that under the appearances of bread, no matter how small they may be, is the Body of Christ, whole and entire, and that also under the appearances of wine, even in the smallest drop, is the Blood of Christ, whole and entire; and we believe that Jesus Christ, whole and entire, is at the same time in heaven. We say that the Body and Blood of Christ are present in the Blessed Eucharist in virtue of the words of consecration, not because He comes there from somewhere else, but because the substance is changed. By the power of the words by which Transubstantiation takes place, there is in the Eucharist the Body and Blood of Jesus Christ under the appearances of bread and wine, because that is the meaning of Transubstantiation; but by natural concomitance there is also the Soul and Divinity.

Then he taught the same in the practice of his life, every day saying Mass and spending long hours before the Blessed Sacrament. On the morning of his death Mass was said in his presence, and he received Holy Communion for the last time. Why, even in the "noble and powerful

romance" he is represented on more than one occasion as giving Holy Communion and carrying the Blessed Sacrament.

Devotion to Mary and the Saints.—On the subject of the invocation of saints, and especially of the "Queen of All Saints," Mary, the Divine Mother, we know the views of the Reformers; it is "a fond thing vainly invented, and founded upon no warranty of Scripture, but rather repugnant to the Word of God." If Savonarola was "a harbinger of the Reformers," he ought neither to have preached nor to have practiced this devotion. If it was "a fond thing vainly invented," it ought to have fallen under those anathemas which he, of all men, knew how to hurl with such unerring force against corruptions and abuses "repugnant to the Word of God." Was it so? Quite the reverse; he both preached and taught this devotion, and he himself was devout to Mary, God's Mother, and the saints, God's favorite, because loyal children.

The Dean of Canterbury said in the lecture to which we have so often alluded: "In the middle age the worship of the Virgin had practically superseded the worship of Christ, yet Savonarola denounced it."

Let us clearly understand each other, that we may clearly reply. If by "worship" the Dean means the worship due to God, "a worship superseding the worship of God," so do we, so does the Catholic Church denounce it. If he means a superstitious devotion, so do we and so does the Catholic Church repudiate it—all superstition. If he means the excess of devotion, so do we, and so does the Catholic Church say "anathema" to the excess. But if he means love, reverence, affection, devotion to that woman of women, the Mother of God, to whom Jesus Christ gave the love, reverence, affection and devotion of a life, this we

deny; Savonarola both preached and practiced such devotion even as we. It was his very devotion that made him protest so loudly against those who took as their models for Mary's statue and Mary's pictures lewd and dissolute women. "Conceive what must have been the beauty of the Blessed Virgin," he says, "who possessed such sanctity, sanctity that shone from all her features." "Beautiful Virgin! Virgin Mother of God! Virgin full of mercy!" was his favorite aspiration. He wrote a devout treatise on the "Ave Maria"—which was heaven's message to earth, Gabriel's prayer and the church's prayer to the Mother of God, in which he says: "Pray for us, O Mother of God, to whom thy Son can refuse nothing. O thou well-beloved spouse, to whom thy Spouse will grant everything. Thou, O gracious Queen, thou art our Mother and the Mother of Mercy, therefore shouldst thou have pity on us!" "Doubt not," he tells his readers, "but that if you pray in this manner you will be heard." Again: "She is blessed by God, who has laden her with gifts and graces greater than He has given to others except to the humanity of her Divine Son, Jesus Christ, * * * but after that (the sacred humanity of our Lord) we justly hold that she has received more graces than every human or angelic creature." "Is she not the spouse of Him who is the King of the universe, that is God the all-powerful, for Jesus Christ is the true Son of God? Is she not the Mother of the King of earth and heaven, of Jesus Christ, who is consubstantial with the Father? Is she not the tabernacle of the Holy Ghost, who, with the Father and Son, is blessed for evermore? The Father, the Son and the Holy Ghost will that she who is Spouse, Mother and tabernacle should be held in great honor by all creatures." In his sermon for the Third Sunday of Lent he cried out from his great, earnest soul:

“O Mary! O saints of God! angels and archangels, plead with the Lord that He hear us without fail!”

If this is “denouncing” devotion to Mary and the saints, language must have had a different meaning in the fifteenth century from the meaning which it has to-day. Upon this point we may add the hymn, so full of Catholic faith and love, which he composed, and which was sung during the great plague in Florence. For the translation we are indebted to R. R. Madden.

O Star of Galilee,
Shining o'er this earth's dark sea,
Shed thy glorious light on me.

Maria Stella Maris.

Queen of Clemency and Love,
Be my Advocate above,
And, through Christ, all sin remove.

Maria Stella Maris.

When the Angel called thee blest,
And with transports filled thy breast,
'Twas thy Lord become thy guest.

Maria Stella Maris.

Earth's purest creature thou,
In the heavens exulting now,
With a halo round thy brow.

Maria Stella Maris.

Beauty beams in every trace
Of the Virgin Mother's face,
Full of glory and of grace—

Maria Stella Maris.



THE SISTINE MADONNA—BY RAPHAEL.



A Beacon to the just,
To the sinner Hope and Trust,
Joy of the angel host.

Maria Stella Maris.

Ever glorified, thy throne
Is where thy Blessed Son
Doth reign; through Him alone,

Maria Stella Maris.

All pestilence shall cease,
And sin and strife decrease,
And the kingdom come of peace.

Maria Stella Maris.

Rites and Ceremonies.—Now as to rites and ceremonies. Let us once more quote the words of the Dean: "He would have none of the church's superb ritual, its gorgeous, glittering, sensuous and perfumed services." He would have none of it! Why, he lived and moved in the church's ritual! What was the daily Mass which he said? It was the Mass which is said even now in a Dominican Church every day, from first to last one of the most ceremonious of the church's services. Villari speaks often of his "performing," that is, as we should say, "singing High Mass." "On the last day of the Carnival * * * all were prepared for a religious solemnity. In the morning men, women and children attended a Great (High) Mass, celebrated by Savonarola, and all received communion from his hands." Every one knows that of all the devotions of the Catholic Church none has such "superb ritual," none is so "gorgeous," "glittering" and "perfumed" as a High Mass. It is almost as "gorgeous" and "glittering" and "perfumed" as the worship described in the fourth, fifth and eighth chapters of the

Apocalypse, with the "rainbow around the throne," and the "twenty ancients clothed in white garments with golden crowns on their heads," and "the seven lamps burning before the throne," and "before the throne the sea of glass like crystal," and the "living creatures saying Holy, Holy, Holy," and "the four-and-twenty ancients falling down before Him that sitteth on the throne," and "the golden vials full of odors," and "the harps," and "the priests," and the "golden censer with much incense," and "the smoke of the incense," and "the golden altar." And yet Savonarola was the celebrant of, that is, he took the principal part, and was the chief and moving figure in this High Mass.

What, again, was the Church's Office in which he daily took part as a Dominican friar who had deliberately joined an Order which is a choral Order and is traditionally the Order most devoted to the ritual of the church? The Divine Office is the same that is said several times a day in Dominican Churches now—with its standing, and its kneeling, and its bowing, and its ever-varying postures, with its incense, and its candles, and its plaintive chant, and its daily procession introduced by St. Dominic himself and prescribed as part of the sacred routine of daily prayer in a Chapter held in Paris as early as 1226. What was the ceremonial followed at San Marco's in Florence during the priorship of Savonarola four hundred years ago? What but the Dominican Ceremonial which Dominicans follow in England to-day, for it was drawn up in 1245 by four friars from France, England, Lombardy and Germany.

Let the Dean turn again to the "powerful novel" from which he has studied Savonarola's life and taken his inspiration, and what will he find? Ceremonies everywhere! In the chapter on "The Unseen Madonna," a ceremonial procession, headed by a cross and "a white image of the youth-

ful Jesus," and "a long train of the Florentine youth," and Benedictines, and Franciscans, and Servites, and Carmelites, and Dominicans, and officers of State, and "Canons of the Duomo carrying a sacred relic," and the Archbishop in gorgeous cope with canopy held over him, and in the midst of all, as part of the procession—Savonarola! At the trial by fire once more, Fra Domenico, his bosom friend, true to him in life and faithful to him unto death, is "arrayed in a velvet cope," and heads the procession, cross in hand Savonarola follows, "in the white vestments of a priest, carrying in his hands the sacred vessels containing the Sacred Host, which he deposits on the altar, all the while chanting slowly." This description of the novelist, we may say, with the exception of a few details, is not romance, but history; it is fact, not fiction: the Dean will find it in Villari. Which does the scene remind us of—the service in the Church of the Reformers or the service in our Catholic Church? The cold, dry, soul-chilling worship of the Established Church, or the inspiring, generous devotional worship of the church to which Savonarola and we belong?

So much for Savonarola's actions with reference to the ceremonies and ritual of the church. Now a word as to his teaching. The eighteenth chapter of the third book of "The Triumph of the Cross" is a defence of ceremonies and ritual, special reference, with explanations, being made to the Catholic practices of bowing to images of our Lord and the saints, using holy water blessed by a priest and wearing vestments. During the Advent of 1491, Savonarola was preaching a course of sermons on the First Epistle of St. John. This course he interrupted in order to gratify the wishes of many of his listeners to have from him an explanation of the ceremonies of the Mass, and to learn how to hear Mass with profit to their souls. This man, of whom it has

been said that "he would have none of the church's ritual," devotes four sermons to the elucidation of the meaning of the ceremonies of the Mass. He explains the signification of the vestments, such as are worn in our churches to-day, the amice, the alb, the girdle, the maniple, the stole and the chasuble. He then describes to them the ceremonies of the sacred rite of all others to the Catholic most sacred. He tells them what thoughts to dwell upon during the various portions of the Mass; at the Confiteor, the Kyrie eleison, thrice repeated, the Epistle, the Gospel, the Credo, the Sanctus, the Communion. He even goes into minute details, such as the crosses made by the priest on forehead, lips and heart when he says the Gospel, the washing of the fingers at the Lavabo, the saying of the *Ite Missa est*, and the blessing given at the end.

And yet we are asked to believe that "he would have none of the church's ritual!"

The Papacy.—And now we come to our last and crucial point, "obedience to the See of Rome," which we Catholics look upon as the centre of unity, the heart of the Catholic Church, the ruling power of Christendom. Against this the Reformers protested, and so are called Protestants. To this See, Savonarola professed devotion, loyalty and obedience even to the end. His words are a clear profession of his belief. Even Villari says of them: "Pope Alexander could not have exacted a more explicit profession of faith or a more absolute submission to Papal authority." This is his profession of faith to the Papacy. The words occur in the fourth book of "The Triumph of the Cross," to which we have so often referred. After stating that he is now going to "argue against heretics who, though they admit Christ's Gospel, yet have they fallen into different errors about it," and that "it being impossible to discuss every

dogma which they dispute," he proposes with one blow (uno ictu) "to strike at all their errors," he goes on:

First, therefore, we will prove that it is necessary for the entire church (universam ecclesiam) to be governed by one head. If heretics admit that the church is guarded by Divine Providence, they must also acknowledge that it has the best and wisest government. The best government for a multitude is that one should rule all so that peace and unity may prevail. * * * In the church triumphant in heaven God is the sole Ruler, so in the church militant should there be one head. * * * So in Osee i, 11, we read: "And the children of Juda and the children of Israel shall be gathered together, and they shall appoint themselves one head"; and in the Gospel of St. John: "There shall be one fold and one Shepherd." Now we cannot say that our Lord was Head of the church in such a way that after His ascension into heaven it was to have no visible Head whatever, for in this case the church would be left a prey to divisions and all sorts of confusion and disorder. Opposite opinions, disputes, difficulties and doubts can only be settled by a judge who is well known to all. Therefore, our Lord said to Peter, "Feed My sheep," and again, "I have prayed for thee, Peter, that thy faith may never fail, and do thou in thy turn confirm thy brethren." Here we see clearly that our Lord made St. Peter His Vicar on earth and we see it still more clearly in those other words, "Thou art Peter (the rock), and on this rock I will build My church, and the gates of hell shall never prevail against it, and to thee will I give the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be likewise bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." Now surely we cannot say that this supreme authority was only given to St. Peter and not

to his successors, for our Lord said that His church was to last to the end of time: "Behold I am with you all days, to the end of the world." And this is what Isaiah meant when, speaking of the Son of God, he said: "He shall sit upon the throne of David and upon his kingdom, to strengthen it and confirm it for ever in judgment and justice." Now, since the bishops of Rome are the successors of St. Peter, it follows that the Church of Rome is the mistress and head of all churches, and all true Christians must be united to the Roman Pontiff, like members to their head; and, moreover, all those who separate from the unity and teaching of the Roman Church, separate themselves from Jesus Christ."

Surely, as Villari puts it forcibly, "it was no longer possible to believe that one who had so explicitly acknowledged the authority of the Papal Keys had the slightest intention of raising a schism in the church." Surely no one can for an instant maintain that he was not in his teaching loyal to the Holy See. If at any time he was wanting in obedience, if under any circumstance he failed to carry out the will of the Holy Father, no one can accuse him of heresy upon this which we have called the "crucial point" of Catholic belief. Words could not express more emphatically faith in the primacy and supremacy of the Pope as a cardinal article of Catholic creed than the words which we have just cited. How different from the words of Luther, of Calvin, of the English Church. Never did he say, never did he imply that any one belonging to the Church of God could withdraw himself from obedience to the Holy See. "The Bishop of Rome hath no jurisdiction in this realm of England," would have inspired him with such a sermon from the pulpit of the Duomo that no one would have ventured to have substituted "Florence" or "Italy" for "England." "It is not true," he said vehemently from that very pulpit when some

one even hinted that he was not obedient to the Pope, "it is not true. * * * I submit everything that I may say to the judgment of the Church of Rome."

Objections raised against his loyalty to the Pope.—We cannot, in the little space allotted to us in a brochure, enter into the large subject, upon which many volumes have been written, of the supposed or real, collision of Savonarola with Alexander VI. Any one who wishes to see the question more fully discussed will find it treated of (as we have already said) in the "Etude sur Savonarole," by the Dominican, Pere Ceslas Bayonne, who has also translated into French many of our great Dominican's works. We can only touch upon it briefly. Let us say at the outset that the argument laid down by some Catholic as well as many Protestant authors, that Savonarola was excusable if he was not in all things subject to Alexander VI on account of the private life of the Pope, which was unworthy of his high calling, is an argument which we entirely repudiate. No matter what his private life may have been, no depravity can justify disobedience, however exasperating to a man of austere virtue the depravity may be. The obedience of Catholics to the Pope rests, not on his personal holiness, but on his authoritative power. We obey him, not as a man, but as the Vicar and representative of God. Whatever Pope Alexander may have been as a man, he was Pope, and as Pope had authority to command. Moreover, as Pope he was acknowledged by the church, and as Pope he had a right to the obedience of the faithful. His private character we leave to God, his public authority is a matter beyond dispute. We admit then frankly that if Savonarola disobeyed, in that he sinned; all that we maintain is that, if he sinned, his was neither the sin of heresy, nor yet of schism.

But did he disobey? He was a son—we have seen it in his words—was he a rebellious one? Three accusations are brought against him: (1) That he refused to go to Rome when summoned by the Pope, a summons which every priest is bound, if possible, to obey. (2) That he continued to preach when forbidden to do so by the Holy See, or, at least, that though for a time he ceased to preach, he took up his sermons again. (3) That he wrote to the Kings of England and France, and to the Emperor of Germany and the Queen of Spain upon the importance of summoning a General Council to depose the reigning Pontiff.

1. As to the first count: his refusal to go to Rome.—Here is the Pope's letter inviting him as a Father and commanding him as a superior to visit him, and laying down the objects of that visit. The letter and those which follow are beyond dispute—they are admitted by all to be authentic.

Beloved son—Health and Apostolic benediction.

Amongst the many who have toiled in the vineyard of the Lord of Sabbaoth, we have heard from several sources that your labors have been particularly earnest and successful. This fills us with deep joy and gratitude to God, who so powerfully works amongst us by His grace. Nor do we doubt but that you are an instrument in His hands for the abundant sowing of His Divine Word, and the reaping of a plentiful harvest. Moreover, recent letters on this very subject have given us to understand that in all your sermons you instruct the people in the service of God, and that you announce future events, being moved thereto not by human wisdom or learning, but by the Spirit of God. Being desirous, therefore, as in duty bound, of conferring with you on these matters, and so learning God's will more clearly, we desire you to come to us as soon as possible, and send

you a command in virtue of holy obedience to that effect. We shall greet you with fatherly tenderness and love.

Given at Rome at St. Peter's, July 21, 1495.

Now, how did Savonarola receive this letter? We know the action of the so-called "Reformers" under similar circumstances. Luther publicly burned the Papal Decretals in the square at Wittenberg, and said that he would wish to do the same with the Pope and the Papal See. The English Church hurled back at the Pontiff the thirty-seventh Article: "The Bishop of Rome has no jurisdiction in this realm of England." How different the action of Savonarola, whom the Dean of Canterbury would have to be the "harbinger of the Reformation." He receives it as a dutiful son. He admits the authority of the Father. He kneels at his feet in spirit—as a child—and he protests that it is only impossibility which prevents him from going where his heart draws him, viz., to the feet of the Vicar of Christ. It is unfair to say that he refused to go to Rome. It was not that he would not; no, he could not go to Rome. He wrote to the Pope and gave his reasons, at the same time professing his obedience to the Holy See, his willingness to kneel at the Holy Father's feet, and his intention of so doing when in his power. Listen to his letter to Pope Alexander, and remember the while that they were not days when men travelled impelled by steam. A journey for him meant a journey on foot, and a journey from Florence to Rome and back was not then as now, a matter of hours, but of days and perhaps weeks, to say nothing of dangers on the way.

Most Holy Father (he wrote), I prostrate myself at the feet of your Holiness. Although I am aware that we must always obey the commands of our superiors, since we read in Holy Writ: "He that heareth you, heareth Me," still it

is their meaning and not merely their words that we have to obey. And since I have long desired to visit Rome and worship at the threshold of the Apostles, and venerate the relics of so many saints, and see your Holiness, these my earnest longings have greatly increased since the day I received your Holiness' letter deigning to invite one so unworthy to your presence. But as there are many difficulties in the way, I will humbly set them before your Holiness that you may see that my excuses are reasonable, and that it is necessity and not unwillingness which prevents me obeying the command I received with the deepest love and reverence. In the first place, there is my weak state of health, resulting from the attacks of fever and other illnesses I have had of late. Then my position here, especially during the past year, has entailed on me such a continual strain of mind and body that I am reduced to the greatest weakness and utterly unable to undertake any work or undergo the least fatigue. The doctors have even obliged me to give up all preaching and study of any kind. For, in their opinion, and in that of many other friends, I shall be endangering my life unless I at once submit to proper treatment. But since Almighty God has made use of me to deliver this city from bloodshed and various other serious evils, and to establish peace and respect for the laws, I have made as many enemies as there are wicked men in this place, for whether they were citizens or strangers, they vented their rage on me when they saw their love of fighting, their ambition and their greedy thoughts of rapine and plunder frustrated. At the present moment their plots against my life, either by open assassination or more secret poisoning, are so frequent that I cannot leave the house without guards. Indeed, when I went to confer with the French King, the loyal Florentines would not allow me to pass out of their

protection, although I was furnished with a safe conduct. And although I trust in God, yet I may not despise ordinary precautions, lest I may seem to be tempting Him, since it is written, "When they persecute you in one city, flee into another." Moreover, the recent improvement in this city, which God's grace has effected, is hardly sufficiently established to withstand the persistent efforts of the wicked, and needs daily care and attention. Since, therefore, my departure at the present moment would, in the opinion of earnest and prudent men, cause difficulties amongst the people and help on the plots of the Medicean faction, it is evidently not God's will that I should leave here at present. I hope it will be soon. And if, perhaps, your Holiness wishes to know more about the misfortunes of Italy and the renovation of the Church, of which I have publicly spoken, it is all fully treated of in a book which I am now having printed, and which, as soon as it is ready, I will send to your Holiness, and from it you will be able to gather all that you wish to hear. I have said nothing but what is there. I have only delivered the message entrusted to me; to go beyond that and attempt to read the unknown secrets of God would be sinful. I have had all these things printed that all may know if I have been deceived and deceiving. But if things happen as I have said, then let them thank our Lord and Saviour, who, by His loving care of us, shows that He wishes no one to perish eternally. And so I ask your Holiness to accept these my excuses as most true and valid, and to believe that nothing could give me greater joy than to be able to carry out your commands. I need no other spur than my own desires to urge me to conquer these difficulties as soon as I can and satisfy the wishes of your Holiness, to whom I commend myself in all humility.

From the Convent of St. Mark's, Florence, the last day of July, 1495.

2. As to the second objection: his preaching after the Pope's inhibition.—Contemporary historians tell us that the Pope's Legate returned to Rome from Sienna without delivering the Papal Bull to Savonarola in Florence, merely sending it by another; that Savonarola maintained, not that the Pope had not power to prohibit his preaching, but that his Holiness had done so under a misapprehension, that he had been misled by his enemies and misguided by those against whom he had preached, and that had the Pope known the real truth he would not have issued the decree, and that therefore it was void. This being so, Savonarola maintained—rightly or wrongly we need not inquire now—that the inhibition did not bind. Again, we must remember that those were not days of electric telegraphs or even quick posts, and so, explanations being difficult, misunderstanding were frequent. The magistrates of Florence and the Fathers of St. Mark's wrote to the Pope telling him he had been misinformed. Savonarola wrote again, and whilst professing his loyalty to the Holy See and his obedience to the Vicar of Christ, gave his reasons why he thought the Pope's order not binding.

Most Holy Father (he writes), I prostrate myself at the feet of your Holiness. Why is my Lord angry with his servant, or where is the wrong that I have done? If the sons of iniquity have spoken falsely of me, why does my Lord not inquire of his servant and hear his account before believing them? For it is not easy to persuade a mind which is already prejudiced. Many dogs have compassed me, the assembly of the wicked have enclosed me, and they say: "Behold! his God cannot help him or save him." For your Holiness holds the place of God on earth, and they

accuse me of treason towards you, saying that I do not cease to blame you and find fault with you, and so in many ways they twist and cruelly pervert the meaning of my words. The same thing was done two years ago, but thousands who heard me can witness to my innocence, as well as my own words faithfully taken down at the time and printed and scattered abroad. Let these be brought forward and read and examined, that it may be seen if in them there is anything offensive to your Holiness, as these liars so often assert. Is it likely that I would say one thing and write another, and so lay myself open to the charge of flagrant contradiction? What could be the object of the intention of such a line of conduct? I only wonder that your Holiness does not see their wicked madness. As for this great and renowned preacher, he must have little shame or honesty to accuse an innocent man of the very crime of which he is guilty. His words cannot be hidden away—there are numerous witnesses who have heard him openly attacking your Holiness, and lest I should be accused of falsehood, I could, if necessary, bring forward legal proof. But I have not forgotten that his insolence has already been silenced and condemned, since it is sinful to calumniate any one, no matter how lowly he may be, much more one who is the ruler and pastor of all. Who so senseless as to be ignorant of this? For, thanks be to God, I am not yet so utterly abandoned, so utterly forgetful of my duty, as, without any reason or excuse, to dare to attack and insult the Vicar of Christ, to whom above every one else on earth reverence is due. As for the rest, I have never uttered a word contrary to the Holy Catholic Faith, or contrary to the teaching of the Roman Church, to whose judgment and authority I have ever submitted myself, and ever shall whenever I am called upon. And this is what I have always

taught and shall teach with all my strength, at the same time doing my best to rouse men to sorrow for sin and amendment of life by wakening their faith in our Lord Jesus Christ.

The work which I shall shortly bring out, on "The Triumph of the Cross," is a witness to my faith, and from it can be seen if I have ever taught heresy or in any way opposed the Catholic faith.

Will your Holiness therefore turn a deaf ear to these envious and lying tongues and only believe what has been examined and proved, since many of their falsehoods have already been openly detected. But if all human help fail me, and the wickedness of these impious men gain the day, I will still hope in God and in His help, and make their wickedness so public to the whole world that perhaps at the very last they will repent of their evil designs.

I most humbly commend myself to your Holiness.

From the Convent of St. Mark, Florence, May 22, 1497.

3. The third count against his loyalty to the Pope was his appeal for a General Council.—In this he erred, through excess of zeal. The letters were undoubtedly written—and written they ought not to have been. The provocation was great, but, like any other temptation to wrong-doing, it should have been resisted with patience and prayer and trust in God, who alone can calm the storm and bid the waves "be still" till Peter's bark has reached the shore. The days were dark, very dark; the times troubled, very troubled; wickedness prevailed even in holy places; his earnest soul was stirred at the sight of wrong-doing, and zeal triumphed over prudence. He was wrong! Many thought at the time, and Savonarola amongst them, that the election of Alexander VI to the Pontificate was invalid because simoniacal. History has proved this false, since the church has

acknowledged him as the true Pope, though not worthy of his high calling. Savonarola was wrong in writing the letters, although the letters were never sent, as documents recently found go to show. Still he was wrong, but it was an error of the mind and not of the heart; it was an error of fact, and not of principle or doctrine.

Nay, if, for argument's sake, we admit that in all three points he erred, what does it prove? That he was disobedient, but not heretical; that he acknowledged not in fact what was really the belief of his mind and the conviction of his soul. If through being misled, or through excess of zeal, he disobeyed—what then? It was disobedience, not heresy or schism. It was a blot on an otherwise stainless life, the stain on an otherwise unsullied name. The penalty of that blot he has paid with his life, the stain has been cleansed with his blood, his name remains fair. But to call Savonarola a "leader of the Reformers," a "harbinger of the Reformation"—his life, his words, his acts, all laugh the idea to scorn.

Savonarola was a loyal Catholic.—Never was a man more Catholic or more in touch with the Catholic Church than he. Several of her saints regarded him as a saint. St. Philip Neri, "the Apostle of Rome," who was born in Florence and then lived in Rome, and therefore knew Rome and knew Savonarola, always had a picture of "the Apostle of Florence" in his room, with an aureola of glory around his head. St. Catharine of Ricci, too, had his portrait, and under it the inscription, "True likeness of F. Jerome, a prophet sent from God," and she preserved one of his fingers as a relic, calling it "the finger of Blessed Jerome." She even ascribed a miracle to his prayers.

Catholic artists have perpetuated his memory as sacred. The great Raphael, at the instance of Pope Julius II, painted

a picture of the Blessed Sacrament, at the Vatican, and represented Savonarola by St. Thomas' side. Fra Bartolommeo's picture of him in the Academy of Fine Arts in Florence represents him as a martyr. Medals were struck of him in Rome, on which his name was engraved, with the prefix of "blessed." Offices were composed in his honor, and hymns written in his name. His religious brethren held his memory in veneration. A few years after his death Cardinal Alessandro dei Medici wrote: "They (the Dominicans of San Marco) celebrate his feast as that of a martyr; they preserve his relics as if he were a saint, even the beam of the gallows from which he was hanged, the iron hooks which bore his weight, his habit, his hoods, the bones left unconsumed by the fire, his ashes, his hair shirt; they treasure the wine which was blessed by him and give it to the sick, and talk of miracles."

His writings, which were never condemned even by Alexander VI, although published in his reign, were critically examined under Paul III, Julius III and Paul IV, and were declared free from all error. Popes have spoken of him in glowing terms; one (Paul III) saying that he would consider him as suspected of heresy who would accuse Savonarola of heresy. Benedict XIV thought him worthy of canonization, and said that "as a proof of his holiness it was enough that St. Philip Neri proclaimed it 'a victory' that his writings were approved, and that he always had the aureoled image of Savonarola in his room." His name appears on the Catalogue of Saints and Blessed Servants of God and other Venerable persons illustrious by their sanctity, published in Rome in the year 1751, during the Pontificate of this same Benedict XIV. Archbishop Capecelatro, in his "Life of St. Philip Neri," recently translated by the Rev. Father Pope, of the Birmingham Oratory, has a

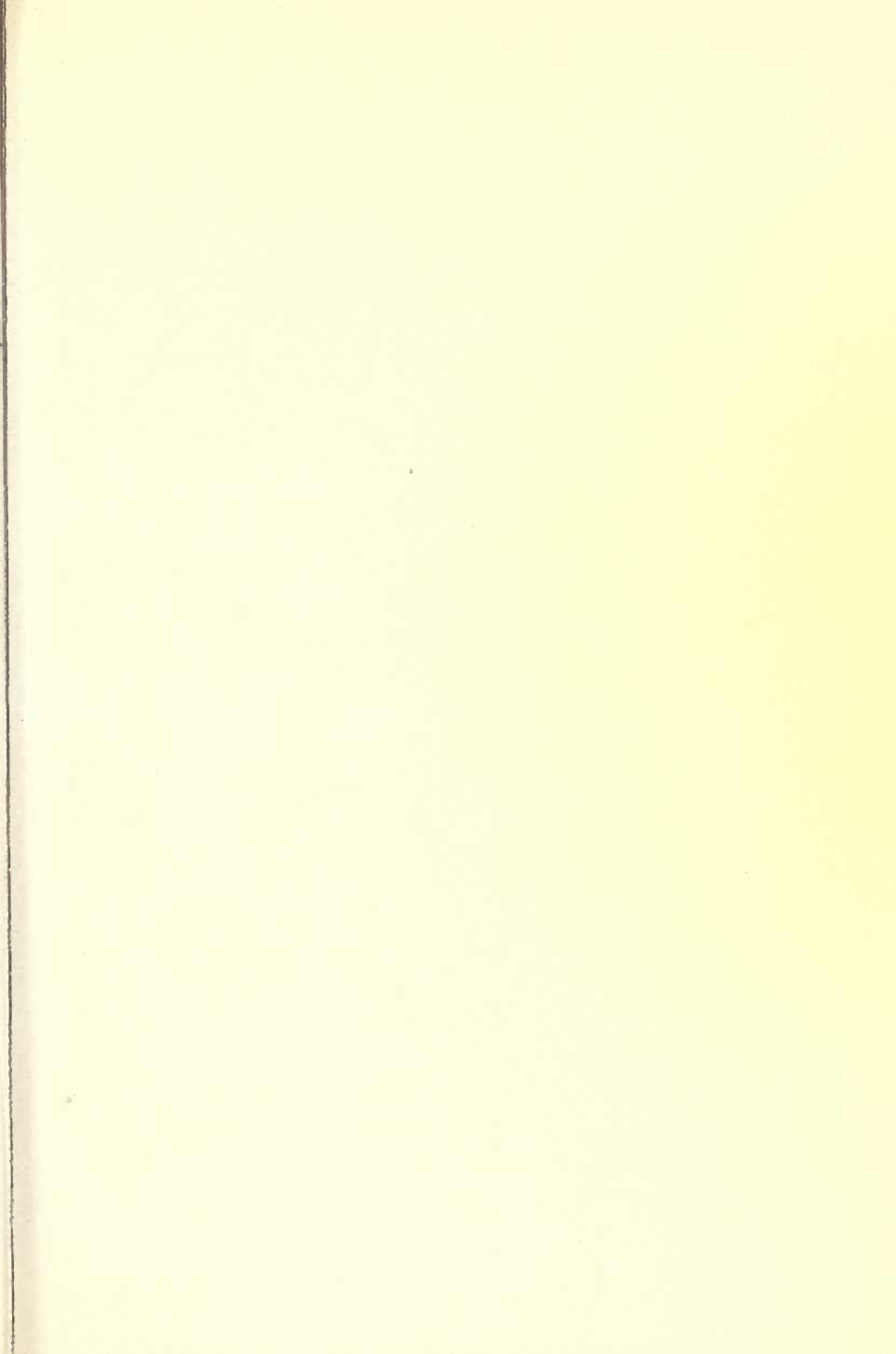
most interesting chapter on "St. Philip and Savonarola," in which he tells us, amongst other things, that Clement VIII "held him (Savonarola) in singular veneration, had serious thoughts of canonizing him, and allowing his portraits to be seen in Rome, with rays about his head, and with the titles of "Blessed" and "Doctor" and "Martyr."

CONCLUSION.

To sum up all in a word. Savonarola's life, teaching and creed were the very antithesis of the life, teaching and creed of the "Reformers" of the sixteenth age. They left the cloister for the world; he left the world for the cloister, and was ever true to his vows. They began by self-reformation, on their own admission; he by self-reformation, on the evidence of friend and foe. They dragged down public morality, on their own showing; he raised it to the highest perfection. They aimed at reforming creed and doctrine; he reformed morals and men, upholding always doctrine and creed. They denied what he taught: the necessity of good works, the need of the sacraments as channels of grace, Transubstantiation, rites and ceremonies, loyalty to Peter's See and devotion to the Mother of God. How, then, can he be their "leader," their "harbinger"—he who condemns and anathematizes them all!

Magna est veritas et prevalebit—"Truth is great and will prevail." In the words of Dean Farrar: "Savonarola perished, but the truth of which he had been the mighty preacher lived and bore fruit unto eternal life." Yes, it lived, and lives, but where? Savonarola tells us with his last breath. It was the day of his cruel, heartless death. He had assisted at Mass. He had received "the Body of the Lord." He had bowed his head for the Plenary Indulgence sent by the Pope. He had said, "I retract any errors

which I may have taught. His lips open for the last time—those lips that had so often spoken fearless words of intrepid zeal—and what were his last words? They were the words which are said to have been his first; words which summed up his life, words which vindicated his venerated name: Credo in Sanctam Ecclesiam Catholicam—"I believe in the Holy Catholic Church." In that church he lived, in that church he died, in that church his will ever be clarum et venerabile nomen—"an illustrious and venerable name."





REV. WALTER ELLIOTT,

JESUS CHRIST IS GOD.

By

THE REVEREND WALTER ELLIOTT,

Of the Missionary Society of Saint Paul the Apostle.

The Sphinx has recently been painted as the scene of the first resting-place of Mary of Nazareth and Joseph, as they neared the Nile in their flight with the Child Jesus from King Herod. The Mother is represented as reclining with her Babe at the foot of the statue, while Joseph rests upon the sands below. The great stone face is staring at the cloudless and starry sky, as it stared for ages. But "the riddle of the painful earth," which it had asked so long in vain, has reached its solution in the group now resting between the image's immense paws. The Son of God and of the Woman has come. The yearning, hungry gaze that man had always bent on earth and sky, seeking the realization of an ideal above himself, shall rest hereafter with perfect content upon the Child of Mary.

I.

"YE SHALL BE AS GODS."

We need to appreciate that the doctrine of the Incarnation is not a hard one to accept. There is no revolt in the natural mind against the thought of God becoming man. It is not a thought which arouses aversion in us. Indeed, we give it welcome. That man should be raised to a par-

ticipation in the divine nature is a difficult thing to understand, if the word is meant to imply a full and clear comprehension. But the human race or any part of it has never felt it to be incredible.

To inquire into this favorable tendency of our minds towards the Incarnation is our first task. We shall, I trust, find it of much interest to discuss why men in all ages have seemed readily inclined to believe that God and man could in some way be brought together on terms of equality. I do not mean to take the reader over the long windings of historical research; my purpose is not a historical treatise. But it is essential to realize that reaching after the possession of the divine is a distinct fact of human experience. In bringing this out, however, I am not going to exclude the historical argument for the Incarnation. To prove that any being comes from God on a special mission, miracles are required; that is to say, the special display of the divine power. Much more necessary are they if he claims to be God himself. We affirm Jesus of Nazareth to be true God, the Creator and Lord of all things, begotten of the Father before all ages, and one and the same being with Him, born of Mary in the fulness of time; in essence, power, wisdom, goodness, and joy true God.

The sense of want in man is of such a depth as to be the universal argument for his need of more than human fruition, and in the moral order it is the irrefragable proof of both his native dignity and his natural incapacity so to demean himself as to be worthy of it. This want is implanted in man, and it attests the need of God in a higher degree than nature can provide. God plants this yearning in the human soul as a gift superadded to the high endowments of innate nobility.

The best spirits God ever made have always felt this huge universe no bigger than a bird cage. But during the ages prior to Christ's coming human aspiration had beat its wings against the sky in vain.

When God made man to His image and likeness, He impregnated His creature with an infusion of the divine life; what cannot God do with man when He has in him His own divine life to work with? "He breathed into his face the breath of life." What life? A twofold life, the human and the divine; so that God's dealings with man are with a noble being whose every act, if true to his native nobility, suggests the Deity.

The most admirable trait of human nature is the desire for elevation; this is the root of progress, this is the justification of laudable ambition. To aspire to better things is the original law of our nature. The yearning after entire union with God, though not a trait of nature, is nevertheless like the knowledge that there is a God; it is so quickly generated in the mind as to resemble instinct. How easily do I know that there is a God! I know without argument that I did not make myself; I know that dead nature, with its mechanical laws, willless and unthinking, could not plan or make me; I am master of nature. How quickly do I realize there is a supreme being who is the Creator and Lord of all things. By just as quick a movement do I leap into the consciousness that there is nothing in myself good enough for my own ideal, nothing in nature. I must have the Supreme Good in everything, and I am supreme in nothing, although I am a king and nature is my realm.

And yet this eagerness of desire trembles at its own boldness, for it longs to be God's very son. The true revelation of God, will have as one of its marks that it seems too beautiful to be anything else than a dream, too much of

God to be possible for man to compass; and yet I must have it. In its maxims it seems too disinterested to be real, too difficult in its precepts to be practicable—and yet alone worthy of human dignity. God, who is first and with no second, is the longing of the soul—God to be held and possessed on some awful footing of equality, so that love may be really reciprocal. “Ye shall be as gods,” was the only temptation which had a possibility of success in Eden.

Man is essentially a longing being. The human soul is a void, but aching to be filled with God. Man’s capacity of knowing craves a divine knowledge; of loving, to enjoy the ecstasy of union with the Deity; of action, to increase the honor and glory of the infinite God; of life, to live as long as God. Daniel’s praise from the angel was that he was “a man of desires.” It is not contact with God that we want, but unity. It is not enlightenment that the human mind wants, but to be of the focus of light. It is not fellowship with God that we need, but sonship, some community of nature; to be “partakers of the divine nature,” as says St. Peter. It is not inspiration from above that will content us, but deification. The end of man is not to be rid of ignorance and sin; these are hindrances to his end, which is to be made divine. The satisfaction of the human heart is a calm of divine peace and joy. The supernatural attraction of the divinity is such a stimulus that human ambition never heard its full invitation till it heard “Be perfect as your heavenly Father is perfect.” That marks the lowest point of satisfied human ambition.

Cardinal Newman makes Agellius say to the yet heathen Callista that “the Christian religion reveals a present God, who satisfies every affection of the heart, yet keeps it pure.” A present God: less than this were a revelation unworthy of God to a creature instinct already with supernatural

divine questioning. In the satisfaction of the affections of such a being the best is a necessity. A present God is God possessed; and He is one with the beloved. I want God so present to me that I can taste and see that the Lord is sweet; I want to be owned by Him; nay, I want to own Him. And this means the change from the relation of Creator and creature to that of Father and son.

There are certain delicate tendencies felt in our soul's best moments towards what is higher. They take the form of perceptions of unreasoned truth, unreasoned because imperative; or they are driftings upon the upward-moving currents of heavenly attraction, making for purity of life; or they discover, as by a divining rod, the proximity of the soul's treasure, causing a distaste for perishable joys. Of these holiest influences every one is some form or beginning of a more than natural yearning for the possession of God in a love which shall have the freedom of equality. Man's aim is God; and every human impulse reaches out, whether blindly or not, towards God; and every revelation of God broadens man's capacity for Him and makes his pursuit more eager. At the summit of reason's ascent the human soul is greeted with a more than natural light, in which it irresistibly looks to be deified.

The teeming mind, the overflowing heart of man, will be content with nothing less than all that God can do and give. "All the rivers of the world," says the Psalmist, "flow down into the sea, and yet the sea doth not overflow." So all the power, and riches and pleasures of this life, if given to our hearts in unstinted measure, would but mock that empty void which can be filled by God alone.

Human life is never known in its solemn and overpowering reality till it is known as destined to union with the life of God. To say that life is real is to say that our interior

yearnings for God shall be satisfied by a union divinely real. This greatest of facts is also an argument. For if all man's higher needs, aims, desires, aspirations, demand an object, then there is an object: the appetite proves the food. So the Psalmist: "My soul thirsts for Thee, oh! how many ways my flesh longs for Thee, O Lord my God." In the spiritual life, wants, longings, aspirations are the appetite; the food is God. The entire possession of God, in very deed and reality, in nature and person—this is the adequate satisfaction of the soul. Its realization is in sharing the divine Sonship. For union with God, as He is known to unaided nature, is not enough. By the creative act God made me in His image, yet only His creature; I long to be His son. "All nature is in labor and groaneth, waiting for the revelation of the sons of God." There is a divine communication which I need, and which yet transcends all my natural gifts: I must share God's natural gifts. I must be His son.

The widest horizon of the soul has a beyond of truth and virtue, whose very existence is not understood by the mere natural man, and only the dim outlines of which are caught by the uttermost stretch of vision of even the regenerate soul. Human nature hardly can steadily contemplate this lofty and glorious state, even when it is revealed, much less compass its possession; and yet man instantly learns that there is his journey's end. The dearest victory of mere nature is to know that there is something somewhere in the spiritual universe which it needs and cannot of itself possess; we have a measure of God which overlaps all that we by nature possess of Him.

There is a strength of character everywhere made known to man as the highest fruit of knowledge and love, and which is yet strange to him: a strength to conquer time and

space, moral weakness and mental darkness—divine strength. This strength he feels the need of; striving alone, he cannot have it. This strength of God and the character which it generates in us have ever claimed and received the name supernatural. Man obtains this quality of being by the infusion of a new life in the spiritual regeneration, by which he is made God's son. He sees the glory from afar, and then he hears, "Unless a man be born again he cannot enter into the kingdom of God."

The inequality of men and the difference of races cry aloud for universal possession of God. There is no joy of life which can be universal except it be God. There is Greek and barbarian, bond and free, male and female, and their common medium of unity, as well as their common joy, can only be God, revealed as a father.

The dignity of man suggests the possibility of the Incarnation; the aspirations of man suggest its probability; the degradation of man cries out for it, and implores its immediate gift. As a matter of fact, the entire human race has ever expected that God would come among men. The ignoble taint of idolatry is thus palliated—a vice so widespread and deep-rooted that without palliation it were fatal to humanity's claim of dignity.

II.

"LO, THIS IS OUR GOD, WE HAVE WAITED FOR HIM."

The palliation of the guilt of self-worship by ancient humanity is in the truth that, somehow or other, man is or can be made one with God. That any error may be possible of credence it must taste of truth; man's palate cannot abide unmixed falsehood. Now, in many forms of idol-

atry men beheld the possible deity instead of the real. When we consider what the Incarnation proved human nature capable of, we can pity as well as condemn that highest form of idolatry called hero-worship. "Ye shall be as gods" was a cunning temptation, because Adam and Eve already felt within them a dignity with something divine in it.

In the far East the Chinese, the Japanese, and other kindred nations have cherished an immemorial tradition that God was to descend upon earth in visible form, to enlighten men's ignorance in person, and redeem them from their sins. One of the most precious results of the later learning has been to show that the Hindoos and the Persians, the two dominant races of southern and central Asia, looked for nothing less than the coming of the Supreme Being among men, to cleanse them from vice and to elevate them to virtue. The Egyptians, Plutarch tells us, looked for the advent of the Son of Isis as a God-redeemer of the world. Humboldt has recorded that among the aboriginal Mexicans there was a firm belief in the Supreme God of Heaven, who would send his own Son upon earth to destroy evil. The same is true of the ancient Peruvians.

But how much clearer was this tradition among the Greeks and the Romans, the two most powerful and most enlightened races of antiquity, and how energetic was its expression! Socrates, at once the wisest man of heathendom and the most guileless, taught his disciples, and through them the entire western civilization, man's incompetency to know his whole duty to God and his neighbor, and his inability to perform even what he does know of it; and he implored a universal teacher from above. Plato bears witness to this teaching of his master and reaffirms it.

The Romans had their Sibylline prophecy of a divine king who was to come to save the world. The illustrious orator Cicero, the enchanting poet Virgil, voice this tradition or this instinct of their imperial race: God is needed, and needed in visible form. The historians Tacitus and Suetonius tell of the universal conviction, based on ancient and unbroken tradition, that a great conquerer, who should subjugate the world, was to come from Judea.

So that the long-drawn cry of the Hebrew prophets, now wailing, now jubilant, always as sure as life and death, and in the course of ages rising and falling in multitudinous cadence among those hills which formed the choir of the world's temple, was not the monologue of a single race, but the dominant note in the harmony of all races. "God himself will come and will save you," says Isaias in solemn prediction. And again: "Lo, this is our God; we have waited for him," as if answering by anticipation the question asked by John the Baptist on the part of humanity: "Art thou He that art to come?" No voice ever heard by man has sounded so deep, clear, peaceful, and authoritative as that which said in Judea: "I am come that they may have life, and may have it more abundantly." They that shall hearken to that voice, "to them shall be given the power to be made the sons of God."

Here, then, is the meaning of the promises made of old. Even to Adam a Redeemer was promised. Abraham was His chosen stock, Israel His race, David His house and family. By Isaias His attributes were sung, by Daniel His coming was fixed as to time, by Micheas Bethlehem was named as the place of His birth. The angel foretold His titles, His royalty, and His divinity to Mary, His mother. The question, "Where is He that is born King of the Jews," put to the doctors and rulers of Jerusalem by the first pil-

grims to His shrine, was answered with decision and the spot pointed out.

O what a boon! To possess God, and to possess Him as our brother; to have His Father as our father, His Spirit as the spouse of our souls! What are all the joys of this life but mockeries compared to the possession of God! O that serene, gentle, tender Master, who came on earth to teach us how to become divine! O that valiant Saviour who died that we might live the life of God!

III.

“MY LORD AND MY GOD.”

Christianity is historical. It deals with the life which the human race has lived. It is not a theory to be considered in the abstract. It is a fact. It has been a fact. It belongs to that narrative of men's lives and deeds which we call history. And Christianity is especially the life and the deeds of one man—its Founder, Jesus Christ.

Look at Christ as a promise and a fulfilment. The Jews expected Him, the nations dreamed of Him, He came, and His name and power have overspread the earth. What an astonishing thought! Yet men have had the brazen boldness to assert, and to try to prove, that Christ never existed! This greatest—not only fact but factor—in all human history was a myth. Though the Gospels were written by eye-witnesses or their depositories, though Jewish contemporary history tells of Him, though heathen contemporary records tell of Him, though the tracings of ancient art tell of Him, though the unbroken traditions of the whole race tell of Him, men arose a hundred years ago and said He had never existed at all. He existed in prophecy from Adam's time. The oldest and most venerable monu-

ments of history tell of His promise on the spot and in the hour of the first sin; of the dedication of a family and then of a race to produce Him; of the expectation of the nations dimly seeing a future Redeemer; of a line of prophets, workers of marvels, poets; of the gathering of the ages into the fulness of time, of the nations into the unity of government, and then of His coming, the God of ages, the King of nations—the gift which the bending heavens dropped into Mary's bosom, the renewal of all things below.

There is nothing that we claim for Jesus Christ that He has not claimed for Himself, and His testimony is true. He has established a character before the world in which a most conspicuous trait is truthfulness. Who has so much as accused Christ of being an impostor? "For this was I born, for this came I into the world, that I might bear testimony to the truth." Here and there this claim of Christ of being a truth-teller has been denied, but only by some delirious atheist who thus utters his own condemnation. "Never did man speak like this man," is the spontaneous judgment of humanity upon Christ.

But also, "He spoke as one having power." He showed Himself the Master of nature at the same time that He claimed a hearing as a messenger from God. "This beginning of miracles did Jesus at Cana of Galilee, and He manifested His glory, and His disciples believed in Him." He stills the storm, He walks on the water, He vanishes out of sight, He reappears from empty space. "Receive thy sight," He says, and a man born blind is made to see, and this is part of His sermon. He groans and lifts His eyes to Heaven, and a dumb man speaks, and this accredits His message; such events were the universal accompaniments of His teaching. "Young man, I say to thee, arise," and

the dead body became alive, sat up and began to speak; and upon such evidences of His power Jesus addressed the people. "Lazarus, I say to thee, come forth;" who could resist Christ preaching at the grave of Lazarus? Only the malicious and the perverse. Then they slew Him. He was dead and buried, His followers scattered, His career ruined. And again He is alive. He is seen, touched, heard, lived with by all His old associates and followers to the number of five hundred, teaching a doctrine which is the very perfection and fulfilment of what He had taught before. From all this we know with absolute certainty that Christ's testimony of Himself, as well as of everything else, is true. "Master," said Nicodemus, "we know that Thou art a teacher come from God, for no man could do the works which Thou dost, unless God were with him.

Now, what is Christ according to His own testimony? He is God. To His own disciples He said: "Have I been so long a time with you and you have not known Me? He that seeth Me seeth the Father." And He insisted: "Believe you not that I am in the Father and the Father in Me? Otherwise believe for the very works' sake." This was an appeal to a sense of Christ's divinity bestowed by Him upon all who ever came near Him, vague or distinct in proportion to the intelligence and good will of its recipients. Lacordaire calls this "a mystic certainty," which viewed in its interior manifestations we shall consider more fully before concluding. "That all should honor the Son even as they honor the Father," was Christ's precept, and the worship of Jehovah insensibly passed into that of the Messiah, absorbing it totally in the hearts of Christ's disciples. It was indeed only by degrees that this dominated the Apostles. "Thou art the Christ, the Son of the living God," the first proclamation of the Apostolic faith, was

made by Peter; and "Flesh and blood hath not revealed this to thee, but my Father," was our Lord's acceptance of it. It made its final conquest after the Resurrection, when Thomas solemnly exclaimed: "My Lord and my God!"—his reluctant mind compelled by the testimony of his senses, seeing and touching the risen body of his Master. Our Saviour's acceptance of these divine titles—"Because thou hast seen, Thomas, thou hast believed. Blessed are they who have not seen and have believed,"—is most conclusive of His doctrine. He accepts Thomas' profession of faith, adopts it, anticipates its use by others as the formula of a belief in their case unsupported by sensible contact with His bodily existence.

The result of Christ's teaching was the unanimous conviction of His followers that He was divine. The Gospel and Epistles of St. John, the latest of the Apostolic writers, are conclusive of this. As to the public attitude of the Society which appeared in the world as the Christian Church, St. Paul's teaching is full, is variously expressed, and is all summarized by such words as these: "Who, being in the form of God, thought it not robbery to be equal with God;" and again: "For in Him dwelleth all the fulness of the Godhead bodily."

It is realized how difficult it must have been to teach honest Hebrews, who loathed idolatry above every evil, that a man of their nation and like themselves, was Jehovah come in the flesh? Jesus did it, though not by the immediate promulgation of the great doctrine, which would have shocked them. But first He secured a place as Master by the testimony of John the Baptist, and then by His astounding miracles, and always by the impress of His resistless love and wisdom. Afterwards He allowed His divinity to be taught by His works, by His character, pre-

viously or in conjunction with His own explicit claim to be divine.

The enemies of Jesus were no less impressed with His claim to be God than were His friends. "They sought the more to kill Him, because He said that God was His Father, making Himself the equal with God." In fact, when His credentials as a prophet had been fairly presented, He was as ready to claim divine honors from the Jewish conspirators as from His own disciples. When they quoted Abraham against Him, He said: "Amen, amen, I say to you, before Abraham was made I am."—That expression I am being the traditional synonym of the Deity among the Jews. "They took up stones therefore to cast at Him," because, as they said, "Being a man, thou makest Thyself God." And this was the condemnation of the Council against Him, that they had heard His claim of divinity from His own mouth, and needed no witnesses to convict Him of it.

IV.

"I AM THE LIGHT OF THE WORLD."

If Jesus Christ was a chosen messenger of God, as all admit, He was first, a good man; second, a truthful man; third, an enlightened man. But He believed that He was God. Hence He was God. For it is evidently impossible, without supposing lunacy, for a man to be deceived about such a stupendous thing as to whether He is God or not.

There are many who admit Christ as a great leader but deny to Him the divine attributes. John Stuart Mill has somewhere said that he knows no better canon of conduct before any act than that the man who is about to do it should ask himself whether Jesus Christ would approve of

it or the contrary; and yet Mill was almost an atheist. Such men are numerous, and the deists among them freely admit that Christ was God's foremost champion, His best accredited messenger, the true leader of the human race. Now, what we say to these persons is that if they are right, then Christ must be God, otherwise God is the author of idolatry, for Christ won divine worship from the beginning.

The mission of Christ to the world is the most distinctively moral and religious intervention of an overruling Providence in the affairs of humanity which ever took place. But its characteristic is the claim of divinity on Christ's part, and the recognition of that claim on the part of His followers. If He be not divine, actually God, then the Supreme Ruler of men's souls has failed both in His messenger and His message, and failed fatally. Christ was sent to eradicate idolatry, which had grown to be the deepest-seated evil of humanity, and to establish impreguably the very opposite, the knowledge and worship of the true God. The lightest belief in Divine Providence identifies its rulings in this sense with Christ and His mission—and they resulted in universal Christ-worship. God must have foreseen that men would finally come to adore Jesus more universally than ever they had adored their idols. The being who conferred on His Apostles the power to forgive sins, to shut and open the gates of heaven, and who accompanied this with the gift of miracles, was most likely to be adored as God among the idolatrous nations. They could with difficulty be dissuaded from paying divine honors to Paul and Barnabas. They must have adored Christ.

"The hour cometh and now is when the true adorers shall adore the Father in spirit and in truth,"—not if Jesus Christ be no more than human, for He has won the world's adoration. He is no prophet if He be not God.

Christianity was a revolution in the moral and intellectual world so sudden and so vast, and humanly speaking so inexplicable, that it proves its own divine origin.

Certainly Christ is of God, from God, and therefore for God, whatever else may be said of Him. Go on and say the rest: He is God or there is no God.

The civilized world was never conquered except by one faith, a conquest in favor of peace among warring nations, self-denial among the sensual and covetous, discipline among the turbulent. Shall all this serve for mere idolatry?

Take away Christ and you have robbed the human race of its only perfect hero. And has He but sunk us into a false worship more hopeless than paganism itself?

Take from mankind what Christ has given of knowledge and love and joy, of freedom and of purity, and what is left? The ashes of the extinct idolatries of pagan Greece and Rome, the shades of conquerors, of orators, of poets, dead books and crumbling monuments. It will not do to say that you have a morality without Christ unless you frankly paganize in principle and in practice. You cannot do away with Christ and hold fast to His morality. You cannot destroy the tree as a pest and claim its fruits as a blessing. But men, taken in their generations, could not and cannot help adoring Him. He found the world in a state of lust, violence, tyranny and horrid idolatry. By His principles, and His maxims, by His Church, by His saints and martyrs, He conquered it. His force was unseen and yet resistless, as God is. Pagan and barbarian went down before Him in a war of ideas. Could it have been other than a divine victory?

In ancient times the entire effort of Providence was to hold men to the worship of the true God, or to restore them

to it. This was especially the case in His dealings with the Jews. Shall the final effort result in the annihilation of that worship? To maintain the knowledge of the true God, Noah, Abraham, Moses, David wrought as divine instruments, all in direct line with the Christ, to whom they all pointed, foreshadowing and predicting Him as the perfection of their work. He comes, lives, teaches, dies, establishes His fellowship, and wins the nations. It could not have been for idolatry, and yet He is adored. If God hates anything it is idolatry, and Christ is His foremost representative.

If Christ be not God, He is the author of the most obstinate idolatry ever known. No teaching so awfully authoritative as His, no life so irresistibly attractive, no death so solemn and so triumphant. Has the only result been idolatry?

We have already given Christ's direct claim upon men's worship, and shown how both His disciples and His enemies understood it. But utterances which compared with these are commonplace and vague, would be enough in the mouth of any other religious teacher to convict him of usurping divine honors.

"Lo, I am with you all days, even unto the end of the world." Who commands the lapse of ages but the King of ages?

"I am the vine; ye are the branches. If any one abide not in Me, he shall be cast forth as a branch." Who but God could say such words?

"Keep My commandments."

"He that loveth father or mother more than Me is not worthy of Me."

"Many sins are forgiven her because she hath loved much." Was Magdalen an idolater?

"If any man come to Me and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be My disciple." What claim is this for any mere man to make upon his fellow man?

"That they may all be one, as Thou, Father, in Me and I in Thee, that they also may be one in Us, and that the world may believe that Thou hast sent Me." Here is a claim of headship of the human race, based on His union with the Father and as a sign of the Father's approval. In the pagan world, the faintest claim of divinity on the part of a great benefactor of the race added another name to the long list of false gods. Would the true God allow one, who besides being a great and good man was His chosen messenger, to plunge the world into darker depths of idolatry? Even without Christ, the progress of intelligence as we see it in history, would probably have done away with idolatry in course of time: If He be not God, He has fastened it more firmly upon the race;—His wisdom is an idolatrous sophistry, His tenderness of heart an idolatrous snare, His romantic, touching, winning career a lure to the unwary. If Christ is not God, who can blame us for being idolaters? How long the divine worship of Him has endured—far longer than that of the mythical deities of Greece and Rome; how deep it is, how wide! Where, then, is Providence if this be not the true worship?

V.

"I KNOW MINE AND MINE KNOW ME."

The entire human race is divided into two classes, those who know Christ in the inner life, and those who do not. The former bear testimony of Christ to the latter, and

their testimony is true. The value of this inner witness is shown by the large number of persons who are silenced but not convinced by the outward and historical testimonies for Christ; conviction comes to them only after an interior experience.

The work of Christ is personal. From man to man He goes, teaches, exhorts, entreats, by word, by influence. If He sends a messenger without, He stirs the heart within to hearken to the message. No book can make a man a Christian. No man or number of men can do it unless they be Christ-bearers in life and doctrine, and Christ's Spirit works meantime in a hidden way. On the other hand, there are men to whom Christ would be known if all the books in the world were burned.

"Come unto Me all ye that labor and are heavy burdened."

The evidence of which we speak is not that of an exceptional experience, but of a cloud of witnesses. In every community in the civilized world there are at least a few leading spirits, leading in all moral and beneficent activity, and easily distinguishable from fanatics and visionaries, who characterize their lives as transformed by Christ; and with them and around them is a multitude in a lower grade of conscious union with Him. All these together and everywhere are the kingdom of the Son of God. The evidence of personal knowledge of Christ given by such men as St. Augustine and St. Francis of Assisi, though none of them ever saw Him with their bodily eyes, carries conviction. They say with the Apostle: "We have the witness of the Spirit." Listen to St. Augustine: "What, then, is it that I love, when I love Thee? Neither the beauty of the body, nor the graceful order of time, nor the brightness of light so agreeable to these eyes, nor the sweet melody of

all sorts of music, nor the fragrant scents of flowers, oils, or spices, nor the sweet taste of manna or honey, nor fair limbs alluring to carnal embraces. None of these things do I love when I love my God. And yet I love a certain light, and a certain voice, and a certain fragrancy, and a certain food, and a certain embrace when I love my God, the light, the voice, the fragrancy, the food, and the embrace of my inward man; where that shines to my soul which no place can contain; and where that sounds which no time can measure; and where that smells which no blast can disperse; and where that relishes which no eating can diminish; and where that is embraced which no satiety can separate. This it is that I love when I love my God." Such witnesses reaffirm, in a word, by speech, and more than all by action, the conscious presence of that "hidden man of the heart" of whom St. Peter says that he manifests himself "in the incorruptibility of a quiet and a meek spirit."

The greatest activity of Christ is invisible, and His noblest victories are in the secret trysting-places of love in the thoughts of men. The elevating and purifying influence known as the Christian Inner Life, is neither a mere force nor an idea; it is a Person. It is Christ. It is the introduction of a new life, His own life, into men's souls; not superimposed upon the mind, nor imputed to the soul, but infused into it by the spirit of God. "I live, now not I, but Christ liveth in me."

This new life is, in its consciousness, a new interior experience, carrying the soul far above the highest flight of reason, and dominating it with a divine authority. It is the most personal of all our unions, and is therefore entirely capable of description. The simple affirmation of this inner experience is of weight as an argument. "I know He is

God," says the Christian, "for my inner life has proved it to me."

Apart from the graces attached to office, the real power of religious organizations to convince is not in the spectacle of disciplined masses, but in the influence of regenerate persons; let them move forward in unity, and everything bows before their banners. The impulse of a soul filled with God upon one wanting, or at least needing, to be so filled is constantly proved and acknowledged to be irresistible. Such evidences as revelation and history give of authority, unity, continuity, and universality are all concerning divine qualities, whose possession is a necessary note of Christ's fellowship. But Christ's kingdom is not exclusively external. "The kingdom of God is within you." The testimony of the inner life is that of a living and present witness, and it is a high motive of credibility. It is monopolized by Christians; no such union is claimed by un-Christian religions: "I know Mine, and Mine know Me."

The dogmatic position of this truth is given by the Council of Trent, which affirms, as a fundamental article of faith, that belief and hope and love and repentance, if worth anything for eternal life, must be preceded in the soul by the inspiration of the Spirit of God, which is the Spirit of Christ. Christians tell you that by faith they know Jesus Christ as one person knows another; and although this personal knowledge is in a dark manner, yet they say truly, "I know whom I have believed, and I am certain."

Faith is that interior perception, quick and clear, by which the intelligence recognizes the teacher and accepts the truth which he teaches, and this is conferred by Christ as a new and superior activity of the power of knowing. It is the baptismal gift, the first pledge of the supernatural life. In the light of faith Christ reveals Himself as God,

and it is to create and maintain this inner power that church, Scripture, and tradition are given us. In it the human mind is endowed with a force far beyond its natural gifts, and is made partaker of a divine activity. It is an unshakable certainty of conviction, a heavenly clearness of perception, and an intuitive knowledge of a kind superior to that of natural reason; it is what the Apostle calls "having the mind of Christ." This has a two-fold effect on us: one to dominate the mental forces, and the other to stimulate their activity, proposing to them an infinitely adequate end. "Faith is the substance of things to be hoped for, the evidence of things that appear not." So that Christian faith is the evidence of the substantial personal presence of the Spirit of Christ within us.

The first fruit of faith is hope—"Christ in you, the hope of glory;" that is to say, out of the root of high and supernatural knowledge of Christ's divine presence within me springs a divine assurance of His purpose that the union shall be perpetual. We have faith in order that we may know Christ, the object of love; hope that we may courageously journey towards our heavenly home; but we have love that we may possess Christ, for love is the unitive virtue. Faith says: Christ is here; Hope says: He will abide; Love says: He is mine. We know that it is the Divine Son that is within us, for His presence communicates to us a son's love for the Eternal Father. "Because you are sons, God has sent the Spirit of His Son into your hearts, crying Abba, Father."

Faith, hope, and charity, knowledge, confidence, and love, are the entire life of the renewed man. "Now I live; yet not I, but Christ liveth in me." Surely a man can give testimony of his life; and such is the witness of the Christian to Christ. Faith is the light, and hope is the warmth,

but love is the very fire of Jesus Christ in our hearts. "Was not our heart burning within us whilst He spoke in the way and opened to us the Scriptures," said the two who met Him on the way to Emmaus. This explains why simple men can stand their ground against learned scoffers. Even when puzzled by sophistries they have an interior view of the truth, coupled with a personal guarantee. Resistance to doubt as well as to vice is confided by them to that hidden man of the heart of whom St. Peter speaks.

This interior union with Christ is the spur of heroism, the seed of martyrdom, the sweetness of repentance, the fortitude of weakness, all of which forces are arguments bearing witness to their origin: "I can do all things in Christ, who strengtheneth me." No man has ever deliberately adhered to the doctrine of Christ as the Son of God, and sought to obey His precepts, but that his inner life was most distinctly enlightened and inflamed with a force far above his natural capacity—a force consciously present, and felt to be divine. "If a man will do His will he shall know of the doctrine whether it be of God, or whether I speak of Myself." The affirmation of this by men and multitudes is competent and unimpeachable evidence. The proof of it by the martyr's heroism, the pauper's cheerful patience, the repentant sinner's abounding hope, the dullard's wisdom, the superhuman benevolence of the Sister of Charity, is irresistible.

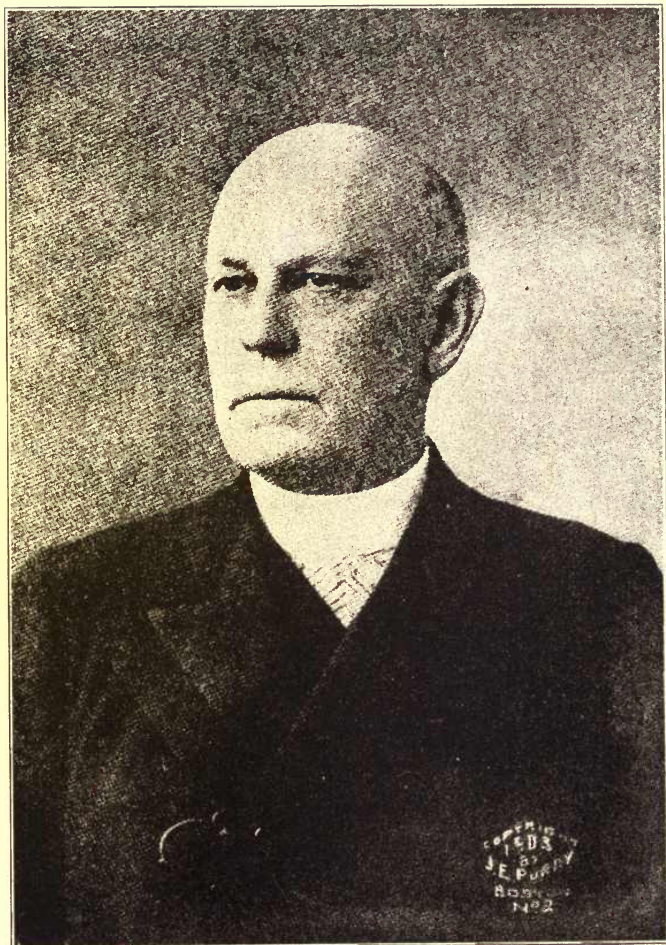
Not only has the Christian religion always looked true, it has always felt true. We dwelt in the beginning upon the longing of the soul for sonship with God, affirming that as the appetite proves the food, so the divine sonship was not only a possible, but altogether a probable, though supernatural, end of human aspiration. A co-ordinate argument is the one we are now concluding, for digestion and

assimilation prove a food still more conclusively than appetite. "He that believeth in the Son of God hath the testimony of God in himself." All who have tried any other object of devoted love—ambition, science, pleasure—mournfully agree that they remain unsatisfied. All who try this object of burning human love exclaim together, in an ecstasy, that they have received a fulness of satisfaction beyond the scope of created power to bestow. The object is divine—it is the only end of man. If I am conscious of an excellence within me, which is not myself because it is infinite, and which when I love it assimilates me to itself, my affirmation of its presence and character commands respect. If the analysis of a raindrop tells of an infinite Creator, how much rather may the introspection of a single soul reveal the infinite Lover of men.

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AGNOSTICISM.

By

RIGHT REVEREND J. L. SPALDING, D. D.,

Bishop of Peoria.

To understand the present we must know the past, and to get a clear and comprehensive view of a prevalent opinion or belief, we must study the conditions from which it has been evolved. If agnosticism, the theory of nescience in whatever is not purely phenomenal, prevails widely among intelligent men in our day, it is not to be imagined that this is a new creed. It is but a form of scepticism, of the doubt of the possibility of objective knowledge. From the time when the Greeks began to cultivate philosophy and to construct systems of thought, criticism, as a reaction against the dogmatic spirit, made its appearance, and in the conflicting theories as to the nature of the real as distinguished from the apparent, it found the conditions most favorable to its work. The primitive attitude of the mind, is trust, and hence historically as well as logically affirmation precedes negation. The antithesis of sense and reason is brought forward by Heraclitus and the Eleatics in the pre-Socratic epoch. Among the sophists Protagoras denies the possibility of objective truth, and dissolves knowledge into momentary, individual sensation. With the theory of nescience Gorgias combines that of intellectual nihilism. Nothing exists, he affirms, and if anything existed it would be unknowable. Disbelief in the validity

of knowledge developed into moral scepticism which recognized no good but pleasure, no right but might. Pyrrho who gave his name to the school of scepticism, teaches that we know nothing of the nature of things, and that the wise man, in matters of this kind, pronounces no opinion. His followers extended their doubt to the principle of doubt itself, and thus sought to give to scepticism a universal import. Carneades denied that there is a criterion of truth, for impressions, sensations, perceptions testify only to themselves, not to the nature of the objects by which they are caused. They in many cases mislead us, and consequently we can never be sure we are not misled. The arguments of the ancient sceptics are based on the relativity of ideas. We can never know things as they are in themselves, but only as they appear to us; and every affirmation concerning them may be met by its opposite.

In the writings of some of the early, as well as in those of some of the later apologists of Christianity, reason is disparaged in a way which implies a doubt of the validity of knowledge. What else can we infer, when Tertullian, for instance, says the death of the Son of God is credible, because it is absurd; that his burial and resurrection are certain, because impossible? And is not Pascal a sceptic, when he declares that to mock at philosophy is to be a true philosopher, and when he calls reason impotent?

Modern philosophy, and modern science, too, properly begin with Descartes. When he appeared, the efforts of scholasticism to reduce the teachings of the Church to a theological system, and to demonstrate divine truth by rigorous logical deductions, had, as far as this is possible, accomplished their work. The objective method had had its day. A new spirit had come over the Christian nations. It had been shown that the earth moves round the sun; insti-

tutions and beliefs which had been considered as immovable as the earth itself, were shaken; and principles which had been looked upon as the foundation of all proof, were called in question. In the confusion of religious controversies and wars, new doubts had risen, new views of life had begun to prevail, and new theories had been devised. The appeal to the conscience of the individual, as supreme in questions of faith, and the denial of the freedom of the will, had led to inquiries into the value of knowledge. Are we certain of anything, and if so, upon what grounds does our certainty rest? This is the problem which Descartes undertook to solve. His method is critical and begins with doubt. His doubt, however, is active, and aims to overcome itself. It seeks to find a ground of certitude which shall make scepticism impossible. To begin, all confess that life is full of illusions; that authority may err, testimony be false, memory untrustworthy, the evidence of the senses misleading, while reason lands us in contradictions. Is it possible, then, to be certain of anything? Yes, of the fact that we think, feel, doubt. In all the processes by which we may seek to establish the principle of a scepticism, we are still certain that we think. In self-consciousness, therefore, we have the primal unity of thought and being, which is the definition of truth; and this unity is not an inference, but an intuition of the mind. But how can mere self-consciousness give us a knowledge of what is not ourselves, of an external world, which is independent of our perception? What we call the properties of matter are, as a very little reflection suffices to make plain, but modes of consciousness. When we say that an object is red or hard or round, all that we really mean is that we are conscious of the sensation of redness, hardness, roundness. Even the very unity which we ascribe to the object, is but the form

our perception of it takes; for every object makes various impressions, and this manifold of sense is bound into unity only in perception. Hence our knowledge of things is really only a knowledge of states of consciousness. Is it not, then, impossible to know that a world external to consciousness exists? Descartes answers that we could have no certainty of the existence of a real world outside of ourselves, if it were not certain that there is a God who cannot deceive us. But God's being, he maintains, is involved in the principle of causality which is a self-evident truth. The idea of the infinite, the absolute, the perfect, we all have; and the principle of causality makes us certain that this idea is not derived from our own limited nature. Its origin must therefore be sought in a being who actually contains all that our idea of him contains. Thus the idea of God underlies self-consciousness, and in knowing ourselves we know God. This argument has often been impugned, and to defend it is not here my purpose. I wish merely to point out that what saved Descartes from agnosticism concerning the reality of nature was his reasoned belief in the existence and veracity of God.

The method of Locke, like that of Descartes, is subjective. He, too, begins with self-consciousness, and finds that it consists in sensation and reflection, which are the two fountain-heads of all knowledge. Reflection, though it be not sense, may not improperly be called internal sense. "Since the mind," he says, "in all its thoughts and reasonings hath no other immediate object but its own ideas which it alone does or can contemplate, it is evident that our knowledge is only conversant about them. Knowledge, then, seems to me nothing but the perception of the connection and agreement, or disagreement and repugnancy, of any one of our ideas." The question of knowledge,

therefore, is a question of ideas, and in Locke's opinion, mere ideas are "neither true nor false, being nothing but bare appearances in our minds." It is not in the power of the most exalted wit or the most enlarged understanding to form any simple idea which has not been taken in through the senses. In proof of this, he would have us try to fancy a taste which had never affected the palate, or a scent which had never been perceived; and if this is possible, he will admit that a man born blind may have ideas of colors, or one born deaf notions of sound. When the mind turns its view inward upon itself, it transforms sensation into ideas of thinking and willing; of which remembrance, reasoning, knowledge and faith are but modes. How shall the mind, since it perceives nothing but its own ideas, know that they agree with the things themselves? This is the problem Locke proposes to himself, and his solution is that simple ideas are the necessary product of things operating on the mind in a natural way, and producing those perceptions which the wisdom and will of our Maker ordained them to produce. They are consequently not fictions of our fancy, but natural productions of things without, really operating upon us, and having with them all the conformity which is intended or which our state requires. This is evidently an avowal of our inability to transcend the sphere of consciousness and to penetrate into the essence of things. We are obliged to suppose substance, but what it is we neither know nor can know. There is nothing he holds, contradictory to reason in the supposition that our sense-perceptions are illusory, although we are incapable of doubting their reality. Locke, however, is not, or at least does not believe himself to be, a sceptic. "If I doubt all other things," he says, "that very doubt makes me perceive my own existence and will not permit me to doubt of that." Like Descartes, he is

more certain that God exists than that the external world is real. "It is plain to me," he says, "that we have a more certain knowledge of the existence of God than of anything our senses have not immediately discovered to us. Nay, I presume I may say that we may more certainly know there is a God than that there is anything else without us." For him as for Descartes God's being is involved in the principle of causality. To self-consciousness the cause is revealed in its effect.

The problem suggested by these two great philosophers awakened the speculative genius of Berkely. His meditations led him to the conclusion that no existence is conceivable or possible which is not either conscious spirit or the ideas of which such spirit is conscious. What we call matter is really a mental conception. Mind, therefore, is the deepest reality. Externality in the sense of independence of mind, has no meaning. Descartes and Locke had looked upon matter as the unperceived background of experience, to which our ideas of external things are to be attributed. As knowledge was limited to the ideas thus produced, it could not extend to the substance or cause which produced them. Hence there could be no rational ground for belief in the existence of such a cause, and philosophy seemed doomed to end in scepticism. In his efforts to avoid such a result, Berkely placed the problem in a new light. He asked himself what the ideas of cause, substance and matter really mean, and he found that they are inconceivable, if they are supposed to represent something which exists apart from all knowledge of it. External things, as external, cannot enter into consciousness. This might seem to be pure idealism, but in Berkely's mind it is essentially connected with the theory of causality. Since matter, apart

from its perception, is inconceivable, and since sense ideas are not due to our own activity, their cause can be nothing else than the divine intelligence and will. This theory does not contradict the evidence of the senses. "That the things," says Berkely, "which I see with my eyes and touch with my hands, do exist, really exist, I make not the least question. The only thing whose existence I deny is that which philosophers call matter, corporeal substance." All our knowledge of objects he contends, is a knowledge of ideas. The things we call objects are really ideas. To the objection that though ideas can have no existence save in the mind, there may be things outside of mind, of which ideas are copies or resemblances, Berkely makes answer that an idea can be like nothing but an idea. If these supposed things are perceivable, they are ideas; if they cannot be perceived it is lack of sense to say that color, for instance, can be like something which is invisible, or that hard or soft can be like what is intangible. For matter, Berkely substitutes the living, ever active mind of God as the center and source of the universe. Man's irresistible longing for knowledge springs from the need of bringing his conceptions into harmony with the divine thoughts. Things are the letters and words of a language which God speaks to the soul. Our belief in the permanence of something which corresponds to our sensations and perceptions is simply belief in the uniformity and order of nature, and this is but the assurance that the universe is informed and regulated by mind.

Locke maintained that all our ideas are derived through the senses, and Berkely affirmed that the objects of knowledge are never anything else than ideas. Experience gives us thoughts and we know nothing but our thoughts. Hume took up this position and upon it built the most com-

plete system of scepticism human reason has ever framed. If from ideas we cannot infer the existence of matter, then, he argued, neither can we from them infer the existence of mind. Ideas can give knowledge only of ideas. Matter is but a collection of impressions. Mind is but a succession of impressions. Nature forces us to believe in the reality of things, but reason is impotent to know that they are real. "Thus the sceptic," he says, "still continues to reason and believe, even though he asserts he cannot defend his reason by reason; and by the same rule he must assent to the principles pretended by any arguments of philosophy to defend its veracity."

He divides the contents of the mind into impressions and ideas. He has a principle concerning the existence of body, though he cannot know it but through their faint copies, which he calls ideas. The primary contents of the mind then are simply impressions, the origin of which we cannot know. As all impressions are strictly individual, it follows that all ideas are strictly particular. We are conscious only of isolated states, each of which is related to other states in a merely external way. Real knowledge implies the passing from a present impression to something connected with it, and this something, as it is not itself present, is represented by its copy or idea. The connecting link between an impression and an idea is what we mean by cause. But since all our impressions and ideas are particular and isolated states, it is impossible to establish an internal connection between them. As every impression is a contingent fact, which might not be or might be other than it is, there can be no necessary or causal relation between the facts of experience. The idea of cause is merely that of conjunction or sequence. When certain impressions and ideas are uniformly followed by other impressions and ideas, we imagine a causal connection between them. The sub-

jective transition, resting upon past experience, is mistaken for an objective relation. Since, according to Hume, it is impossible to know that there is either a subject or an object, it necessarily follows that no real connection between states of consciousness can be established. In what hopeless confusion this theory of cognition ends, Hume himself has pointed out. If perceptions form a whole and become the groundwork of knowledge only when they are connected, and if no connection between them is discoverable by the human understanding, the inevitable outcome is that we can know nothing. "All my hopes vanish," he says, "when I come to explain the principles that unite our successive perceptions in our thought or consciousness. I cannot discover any theory which gives me satisfaction on this head. In short, there are two principles which I cannot render consistent nor is it in my power to renounce either of them, viz.: that all our distinct perceptions are distinct existences, and, that the mind never perceives any real connection among distinct existences."

Since the time of Descartes, there has been a general agreement among thinkers that philosophy must necessarily begin with self-consciousness. The criticism of the data of consciousness, as made by Hume, ended in hopeless scepticism, in intellectual nihilism. We are conscious only of isolated impressions and their ideal shadows, and to establish an inner connection between the different states of consciousness is impossible. Not only is the real nature of things forever concealed from us, but we cannot even know that things really exist. To affirm that we know we can know nothing is of course a contradiction, but the sceptic urges that this is but a confirmation of his theory that reason lands us in contradictions and is therefore not to be trusted. Both the science of mind and the science of nature work with

images of the understanding to which nothing real corresponds. All demonstration which is concerned with anything else than figures and numbers is worthless sophistry. The idea of cause is merely that of accompaniment or of succession. A cause is assumed, but the assumption is groundless. The idea of substance arises when we are conscious of the repeated occurrence of several ideas of the same relation towards one another and at the same time. We add to these the idea of something which sustains them and call it substance, that which stands under impressions. Substance therefore is a mere figment of the mind.

The reasoned scepticism of Hume led Kant to subject the mental faculties to a new and more thorough criticism, and he is the first philosopher who fully brought to light the necessity of a satisfactory theory of knowledge. He undertook his great work with the intention of refuting the arguments of the sceptical school; whether or not he succeeded is disputed. The mind, he teaches, can think but not know, unless the senses supply the materials of knowledge. Hence his criticism deals with the presuppositions of knowledge, the conditions which make knowledge possible. Sensations are given us; the mind unites the manifold of sense and transforms it into perception of idea. The content is given, the form is supplied by the mind. It gives to all sensations the forms of space and time, for the ideas of space and time are not received from without, but are wholly subjective, the necessary forms of thought which lie in us, and according to which we combine our manifold sensations into unity, which constitutes them, things phenomena. Space is primarily the form for the outer sense, time for the inner. All phenomena, therefore, are temporal; those of the external sense are also spacial. As time and space are merely conditions of perception, they have no validity, for what is not

an object of sensation, for what is not phenomenon or appearance. What is not phenomenon Kant calls noumenon, or thing-in-itself. To the thing-in-itself, time and space have no relation. The mind, which gives to sense-experience the forms of space and time, reduces the data of experience to unity and makes it possible to classify objects under the categorical heads of quantity, quality, relation and modality. These are the pure forms of the understanding which render thought possible. By the understanding Kant means the faculty of judging. The conceptions it forms are reduced to some general idea by the reason, which he calls the faculty of inference. Reason has three pure ideas, which are above the intuitions of time and space, and above the conceptions of the understanding. These are the idea of the universe, the idea of the soul and the idea of God. As space and time are the forms of sensibility, as the categories of quantity, quality, relation and modality are the forms of understanding, so these three ideas are the forms of reason. Neither space and time, nor the categories, nor the three ideas of reason are derived from experience, nor can they be resolved into experience, but they are the independent and necessary conditions of knowledge. They are the fundamental laws of the mind, and act, whether we observe them or not. They are the first truths, the a priori principles which when reduced to system constitute metaphysics. Cognition begins with intuition, proceeds to conception, and ends in the ideas of reason.

The ideas of reason deal with conceptions, as the understanding deals with sensations. They are not intuitive, but discursive, and reason has validity only when it is used within the sphere of the understanding. The thing-in-itself is unknown and unknowable, for to be known it must be invested with the forms of space and time and the cate-

gories, and then it is no longer thing-in-itself, but appearance. The existence of an external world is a necessary postulate, but it cannot be proven, and consequently we can never say that our knowledge has objective truth. Truth is the agreement of thought with thought, not of thought with things. The ideas of reason then have a merely subjective value, and we cannot logically affirm that the world, the soul and God really exist. Thus Kant's criticism of pure reason ends in scepticism, and he seems not to have undermined, but to have strengthened the position of Hume. By no rational process can things pass into thought, ideas remain ideas and can never be translated into fact. The only reality for us is a reality in consciousness, which is but a phenomenal and relative reality. How then is knowledge possible, or how is an object possible, since an object is something beyond sensation? This is the problem Kant seeks to solve, and he has put it in so strong a light that he has caused the deeper philosophic thought of the last hundred years to turn upon the meaning and value of knowledge. It is a criticism of mind which now tends to become an investigation into the physiological conditions upon which thinking depends. Kant's solution of the problem is that thoughts and things are not diverse. Knowledge is the result of the inter-action of mind and matter. Intelligence is present from the first in the creation of objects. The universal and necessary element in all science springs from the organizing unity of mind. Mind imposes its laws upon nature and reads into it a rational meaning. Kant's great merit is to have shown beyond the possibility of doubt that material data can never constitute knowledge. Henceforth the theories of positivism and materialism are seen to be not merely superficial, but absurd. It is not possible to attempt to reduce mind to a function of matter without sup-

posing mind already to exist. The principle of force or mechanical causality by which materialists seek to explain the phenomena of the world is inapplicable to vital phenomena and therefore utterly fails as an explanation of consciousness. It is not possible to state the problem except in terms of mind, and since we therefore necessarily start with mind, the attempt to reach mind as a result of merely material conditions inevitably fails. It is to seek in the object of thought that which produces thought, in the body which reflects light, the source of light. A mechanical equivalent of consciousness is inconceivable for in all mental phenomena, self is present as opposed to and determining the data of sense. When therefore consciousness is developed in the midst of a material environment the cause can be no other than mind controlling and directing matter.

But the idealism of Kant, which makes the inadequacy of materialistic theories plain, seems to favor the theory of nescience, which has become popular under the name of agnosticism. His idea of time and space, and of the categories, led him to hold that the objective, is not being external to consciousness, but conformity to law. The pure reason deduces from the understanding not reality, not things in themselves, but laws. Nature is simply experience as determined by the categories. The world of sense is a lawless aggregate; nature is orderly coherence which the understanding arranges according to the categories; and if the thinking subject were taken away nature would also fall away. The critical philosophy, like the Copernican astronomy, corrects the impulse to believe that things are what they appear to be. The eye sees the sun move; the mind perceives that the sun is stationary, and that the earth moves. So the eye sees that objects are white or round or hard or large; the touch tells us they are cold or hot, smooth

or rough; the ear that they are soundless or resonant; the palate that they are sweet or bitter; but reflection makes it plain that these qualities are in ourselves, and not in the objects: they are impressions, modes of perceiving not modes of being. This, it is held, is also true of time and space, which are not something real in which things exist, but forms of thought, conditions which render experience possible. Thus the objective world becomes a world of appearances, a world relatively to us, not a world in itself. As there is no real likeness between a word and the thing it expresses, the word house for instance, and the building itself; so the ideas of things bear no resemblance to the things themselves. Indeed Kant's thing-in-itself, is assumed, not known, to exist. It is a ghost in the reality of which the philosopher does not believe. The result of Kant's criticism is seen in its further development in the system of Fichte. "I know absolutely nothing," he says, "nothing of any being, not even of my own. There is no being. I know nothing and I am nothing. There are figures, appearances, shadows, they are the only things which exist; they know themselves after the fashion of shadows—fleeting shadows, flitting over nothing. Shadows of shadows and related only to shadows; images which resemble nothing, without meaning and without purpose. I myself am one of these shadows, not a shadow even, but a confused cloud-heap of intermingled shadows. All reality is but a dream which has no life for its object, no mind for its subject; a dream which holds to nothing but a dream. Sight is a dream, and thought, the source of the whole substance and reality which I elaborate from my being, my strength, my destiny, is the dream of a dream."

In the thought of Fichte the critical philosophy led to nihilism; in Schelling, it became pantheism and Schopen-

hauer found in it the proof of pessimism; but the opinions and beliefs of the English speaking world have not been greatly influenced by any of these systems; though here as elsewhere among the enlightened portion of mankind, the force and significance of Kant's criticism have been felt and acknowledged. Hamilton who first interpreted the new philosophy of readers of English, holds with Kant that we know only the phenomenal; that of which it is phenomenal, remaining unknown and unknowable. It follows that we do not know things but only their relations to ourselves and to one another. This is the theory of the essential relativity of knowledge which Mr. Spencer has taken from Hamilton and Mansel, and which is the metaphysical principle of his synthetic philosophy. The clear and forcible style in which he has explained his theory has made it popular, and the result is that a multitude of writers and speakers have taken up the "unknowable," as a catchword, and have made it the basis of a creed which they call agnosticism.

It is plain from what I have thus far written, that this creed is intimately associated with the deepest speculations in which the human mind has engaged. The problems that it raises are fundamental, and to imagine that this is a question in which wit or sarcasm can be of no avail, is to show one's self ignorant of its real import.

Some of the defenders of agnosticism, as for instance, Mr. Fawcett, the American novelist, write on this subject in a style of which neither a scholar nor a philosopher can approve. "Truly, he says, the most extraordinary idea which ever entered the brain of man is that of a personal overwatching deity." Again: "If he (the agnostic) leans toward absolute atheism, he does so because the vast weight of evidence impels him in that direction," and like one who might have circumnavigated

all the worlds of thought, he affirms "the total insolubility" of the problems of life and death. Such style is its own condemnation. This knowingness and this dogmatism is the very last thing to which a true agnostic will commit himself. His attitude is negative, he neither affirms nor denies the existence of God, the soul and life in the unseen world. His profession is that he does not and can not know anything of all this. An over-weening fondness for outrageous assertion is also characteristic of the writings of Mr. Ingersoll, who, though he is considered a champion of agnosticism, does not hesitate to pronounce judgment off hand in matters on which the greatest minds after a life-time of patient meditation, speak dispassionately at least and with hesitation. The confident assurance of an amateur is always suspicious; and to have lived with deep and serious minds is to turn instinctively from disclaimers.

They who impugn the validity of every process and operation of the intellect cannot be refuted by rational arguments, because the faculties which alone make refutation possible, are themselves called in question. Such scepticism, however, is meaningless and is thrust aside by reason's indestructible trust in itself. The doubt of the agnostic is less radical. He believes that we can know the phenomenal, and the phenomenal alone; that the ultimate origin of all things, if there be an ultimate origin, is unknown and unknowable; that God and the soul, if they exist, belong to realms where affirmation and denial are meaningless. This is but a form of Kant's doctrine that the pure reason cannot know the real, the thing-in-itself; it is but a new application of the theory of the relativity of knowledge, as explained in the writings of Hamilton and Mansel. To think, they say, is to define, to limit, to place conditions; and therefore the "unconditioned," the infinite and absolute, is unthinkable

and unknowable. The very terms, infinite and absolute, are a negation of the conditions which make thought possible. This is agnosticism in its essence. It is a metaphysical creed, and yet those who accept it have, as a rule, no faith in metaphysics. It is not surprising, however, that it should spread in an age like this in which problems take the place of principles, in which increasing knowledge brings us into ever-widening contact with infinite worlds of nescience. In the light of advancing science, as in that of faith, we feel that though we may not say we know nothing, it is safe to affirm that we know and can know but little. There seems to be a kind of religion in professing our inability to know the highest truth. The avowed aim of Hamilton and Mansel was to give new force to the demonstration of the need of faith and of a supernatural revelation, by showing the impotence of reason as the organ of religious knowledge, and Mr. Spencer writes with unwonted fervor in defense of his theory of the unknowable, in which alone he finds the possibility of reconciling religion with science. His view of the ultimate cause of all things is, in his own opinion, the only religious view. It contains, he says, more of true religion than all the dogmatic theology ever written. His book on Ecclesiastical Institutions, closes with the following words: "Amid the mysteries which become the more mysterious the more they are thought about, there will remain the one absolute certainty that he (the most powerful and most instructed mind) is ever in presence of an Infinite and Eternal Energy, from which all things proceed."

It is the Infinite and Eternal Energy, which he calls the unknowable, and yet he affirms that he is absolutely certain that he is ever in its presence, and that he knows that it is energy, infinite and eternal, and that from it all

things proceed. That of which so much is known cannot be called unknowable. Mr. Spencer himself perceives this. "Reality," he says, "though not capable of being made a thought, properly so called, because not capable of being brought within limits, nevertheless remains as a consciousness that is positive, is not rendered negative by the negation of limits." It is plain, in fact, that we may not hold that human intelligence is limited to the finite, and that it is also conscious of an existence beyond the finite. To say that our knowledge is relative is to imply that we know there is an absolute. To affirm that we know only the phenomenal, necessarily involves the assumption that we know there is something which is of not mere appearance, but is real. As subject implies an object, so the relative implies the absolute, the finite, the infinite, the apparent, the real. When Mr. Spencer maintains that the Infinite Reality is unknowable, his words seem to be meaningless. The unknowable is the non-existent, since intelligibility is co-extensive with being. His theory rests upon a false abstraction. It is an attempt to conceive of absolute being, as existing independently of any mind by which it is known to be absolute being. He first declares this object to be outside of thought, and then proceeds to point out the impressions or ideas which it produces in the mind. The relation of thought to reality, of subject to object, of knowing to being is essential; the bond which unites them is indissoluble; we may distinguish between them, but we cannot think of one without implying at least the existence of the other. The only reality of which we can have any conception is thinkable reality, and it is precisely this which makes it impossible to conceive of the universe as proceeding from an irrational cause. We do not put thought in things, but find it there, and hence we are driven to recognize thought also in the Infinite

Being, of which the sensible world is a manifestation. The history of progress is the history of mind seeking and realizing itself in its object.

The theory which maintains that the absolute has no relation to thought, and that it is nevertheless a necessary and ever-present condition of thought, is manifestly untenable. It cannot be said even that we have a more vivid and positive consciousness of the finite than of the infinite, of the relative than of the absolute, of the phenomenal than of the real. Our consciousness of both is a consciousness relative to thought and involves the mystery which inheres in all knowledge. Hence faith is the spontaneous act of the pure reason. Inward inclination, more than rational grounds, compels us to believe both in science and religion. The evidence of the senses themselves is a kind of testimony which requires the acceptance of faith. We have certain primary beliefs which are at once irresistible and inexplicable; certain underived ideas which we must accept or see all our knowledge dissolve into chaos. The self-evident cannot be proved, for all proof depends ultimately on the self-evident. He who doubts the testimony of the senses, cannot be persuaded by words which reach him only through the senses. To impeach the knowing faculties, because they involve relations to what is not themselves, is to find fault with the mind because it is not the object which it apprehends. It is to seek not to know, but to be the things we know. Once we recognize that this attempt is vain, agnosticism ceases to have any reason for existing. Knowledge is not and cannot be the thing itself. Because our ideas are not the things themselves, it does not follow that they are powerless to give us a knowledge of things. Things cannot be other than the laws of thought make them, and hence we may know them as they are. The life of sensation and the life of

reason both lead us to a world which is beyond the senses, and which for the intellect is full of mystery. We do not know the whole of anything. It does not, however, follow that we know nothing, but it does follow that in all our knowledge there is an element of faith which goes beyond the conclusions of the intellect and which is faith precisely because it is not clear knowledge. In perceiving the limit of thought, we transcend that limit and find ourselves in a higher and more real world. All true knowledge contains an infinite element, which we cannot perfectly grasp; but apart from which the whole system of knowledge breaks into fragments. The thought which is in mind and the intelligibility which is in nature are bound into organic harmony by the infinite who is the unity of thought and being; and the universal process which evolves the higher from the lower is comprehensible only when we conceive the highest energizing within the whole.

Self-consciousness, if we rightly analyze it, involves the existence of a being, who embraces within his own unity all thought and existence. This is the implicit knowledge of God which makes belief in Him as natural as belief in the reality of nature. To think is to share in the universal life of reason, a life whose very nature is to be infinite and eternal; and to be an atheist is as irrational as to be an absolute sceptic. Hence religion springs spontaneously in the human heart and may be found, like faith, hope, and love, in the minds of the ignorant who are unable to give a reason for their unbelief; and since its principle is not exclusively or predominantly intellectual, its power is felt and seen in the affections and deeds rather than in the thoughts which it inspires. Its essence is found in complete self-surrender; in the union of the soul with God, which love alone can effect. Hence when we are devout we are not critical, and when we are critical we are not devout. Hence, too, argu-

ments, such as this in which I am now engaged, though they may be servicable to the cause of religion, have little power to make men religious. It is a vulgar error, however, to imagine that the ultimate problems of knowing and being can be discussed even superficially without the aid of metaphysical conceptions. To understand that physical science itself rests upon a metaphysical basis, it is sufficient to reflect that such terms as matter, force and law are metaphysical. The impulse of thought fatally carries us beyond sense-experience, and the attempt to confine knowledge to the domain of the apparent is vain. Thought, though distinguishable, is inseparable from its object, and hence we necessarily find a metaphysical element in the material world. The finite mind, nature and God are ideas which belong to one system of knowledge. The universe of thought is a harmony, not a discord. Nature and mind do not exist as independent realities. Each is related to the other; they cohere in one system; they form an organic unity, whose bond and life-principle is the Infinite Being. Mind finds its laws in nature, and nature apart from mind would be mere chaos. We can know and love ourselves only in what is not ourselves; and the merging of our particular self into a larger is the law of progress, making for that perfect union with the Best and the Highest, which is the end of life. When we surrender to the authority of truth or to the command of conscience, we give up the less for the greater; the false for the real, and in doing so we are conscious that we obey a law which bids us aspire to the possession of absolute truth and goodness.

Thus the religious impulse is founded in the very nature of man as a rational being. In all consciousness **there** is an implicit knowledge of God, and were this not

so, thought would become chaotic. All truth, indeed, is truth relative to thought, and this relativity is found in the highest as in the lowest truth. This does not, however, as Mr. Spencer has clearly shown, prevent our having at least a dim knowledge of the Absolute and Infinite. Whoever thinks finds that he is in the grasp of something which is not himself, and which is stronger than he is and abides while he passes; and this he will worship whether he call it nature or God. The difference lies here—he feels that nature, though stronger, is lower than himself, but that God is both stronger and higher. Mr. Spencer believes that the alternative is not between a God who thinks and loves and something lower, but rather between such a God and something higher. “Is it not just possible,” he asks, “that there is a mode of being as much transcending Intelligence and Will, as these transcend mechanical motion?” To be higher than Intelligence and Will, the Ultimate cause must involve intelligence and will. The higher subsumes the lower. When we say the Eternal is One who knows and loves, we utter the highest truth which human knowledge permits us to affirm; and we at the same time gladly confess that knowledge and love, when affirmed of the Infinite, are but shadows of a perfection which words are powerless to speak. If our knowledge of God were adequate, faith would not be a primary virtue of religion. The objection that such a conception of the Divinity is anthropomorphic is meaningless. If we think at all, we must think like men, and our idea of nature is as anthropomorphic as our idea of God. Certainly Mr. Spencer has not sought to make God greater than Christians believe Him to be. His Unknowable is, as we have seen, an unreality, a figment of the brain, a shadowy background which gives form and definiteness to phenomena. To seek to put this phantom in the

place of the highest reality, and to make it an object of faith and veneration, is an attempt to violate the laws which make rational and religious life possible.

Better "be suckled in a creed out-worn" than assume an air of seeming devoutness in the presence of a mock reality; better far find God in trees and stones than seek for Him in the thinnest of logical abstractions. To worship the Unknowable is as impossible as to worship the ideal of humanity, and agnosticism like positivism, logically leads to atheism. If all reality were unknowable, Fichte's nihilism would be the only sensible creed. We can understand the man who looks upon himself just as he looks on any other fact; who has no theory as to the ultimate cause of nature, no belief in God. He may strive to make the most of life, feeling that at the best it is worthless; he may seek for knowledge, because knowledge gives him pleasure; he may work because he hopes thereby to save himself from ennui; he may obey the laws of his country, because a criminal is ridiculous; he may be kind and considerate in his intercourse with his fellowmen, because gentle words and polite behavior cost little and promise much; he may be sober, because a drunkard is a fool. He may take delight in beauty, may have relish in the play of forces which are brought into action by the rivalry of human passions. But what he may not do is to pretend to feel a thrill of awe in the presence of a phantom world. Arguments from the consequences of his belief the agnostic may refuse to consider. Truth should be sought for itself, and we should bear witness to it, though our confession should involve the destruction of the world. If a doctrine of despair is the only rational faith, it would be some satisfaction at least to know that such is the nature of things. If it can be proven that the individual lives a moment and then wholly dies (and in

the presence of illimitable time and space, the life of the race is hardly longer or more important than that of the individual) it were mere weakness to refuse to look truth in the face because its aspect saddens and disheartens. If duty has no meaning, if freedom is but a name, morality a prejudice; if love and aspiration are but shadows of the mind's throwing; humanity but a bubble and all nature an illusive spectacle; if, in a word, all is a lie, what gain is there in seeking to delude ourselves with other lies? I find fault with agnostics rather because they refuse to draw the conclusions which their assumptions involve. Mr. Spencer's talk of a religious emotion with which a consciousness of the Unknowable fills the mind is worse than cant. What stands out of relation to thought, stands out of relation to conscious life in all its phases. The Unknowable is the Incredible. We can neither love it nor fear it, nor believe in it. The agnostic's God is a mere phantom, which, as Jean Paul says of the atheist, leaves him alone in the world, "with a heart empty and made desolate by the loss of his creator and father. He mourns by the side of the huge corpse of nature which no spirit animates, as it lingers in the tomb; and his sorrow shall continue to the moment when dissolution severs him from this corpse of which he is but an atom. The world poses before him like an Egyptian sphinx, half buried in sand; and the universe is but a mask, the iron mask of a vague eternity."

The fountain-head of the speculative errors of the modern age is an imperfect or a wrong view of the data of consciousness. If, with Descartes and the whole school of idealists, we make mere self-certainty the beginning and basis of all knowledge, we shall never get beyond a purely subjective world; for if consciousness is confined to impressions and ideas, for the philosopher no object can exist.

But self-consciousness is a consciousness of the not-self, also; to know ourselves as subject is to know what is not ourselves as object. To know ourselves is thus a participation in the Divine self-knowing, it is a knowing with God, which is the meaning of consciousness and conscience. The primary intuition is not of forms and ideas, but of being. With the dawn of consciousness we recognize that we are and that we are in a real, and not a merely apparent, world. Our ultimate idea of both spirit and matter is that of energy, and this idea, originating in our consciousness of will power, impels us to conceive a nature as a manifestation of absolute will. A thing is energy manifesting itself in definite ways: God is infinite energy, pure act manifesting itself in man and in nature. Our knowledge of both is a knowledge of their relation to us, which is simply to say that subject is not object. To know the thing-in-itself is to know its relation to us; since whatever is exists necessarily in relation to thought. We know God then not as He is apart from consciousness, but as He is related to us, and we cannot imagine even that any other kind of knowledge of Him is possible. We cannot, in a word, know anything as though it were not known. We are conscious of the reality of the objective world, but only as it is related to a thinking subject. To know it in any other way would be not to know it. We cannot affirm that anything is apparent merely, except by contrasting it with what is real, and this holds good also of finite and infinite, particular and universal, effect and cause. We see from the start that both our inner and our outer world is real, not illusory; and reflection is powerless to destroy our underived faith in the truth of this primary institution. There is, however, even in the clearest knowledge, an element of mystery, and consequently there is a universal need of faith.

The real object of our knowledge is not a world of things-in-themselves, but the system of things as it exists for a perfect intelligence. Individual experiences are judged by their coherence with experience in general; and experience, as a whole, is an ultimate principle, not to be judged by reference to anything else. So in the sphere of conduct, the love of life is not a blind impulse which seeks to realize itself in definite objects, but it is a yearning to bring one's self into harmony with the intellectual, moral and aesthetic order of the universe, and finally with the Divine Nature, of which the visible world is a symbol. Knowledge, like love, is not a conscious external standing in the presence of some inconceivable thing-in-itself, but it is a living union and communion with things in their organic relationship with the thinking mind.

The proofs of God's existence are but an analysis of the data of consciousness, a statement of the transcendence of thought, of the inability of the thinker to rest in the finite and the contingent; and when we look upon them in this light the objections so frequently urged against their conclusiveness lose their force. When we affirm the contingency of the world as a fact of immediate experience we, by implication, affirm the existence of absolute Being. Its transitoriness implies a permanent, its phenomenal character an absolute substance. It can be seen to be an effect only in the light of the idea of cause, and the analysis of the idea of causality leads us finally to a First Cause. The evanescence and insufficiency of the finite, which is the starting point of religion, would make no impression on us if we had not at least a latent consciousness of the Infinite. That there is no good more solid than the gilded clouds, more lasting than the vernal flowers, is a plaint which, rising in the heart of man and resounding through

all literature, as the note of its most inspired and pathetic utterances, were meaningless were not human life enrooted in the Eternal. The feeling of the illusiveness of the world comes from the presence in the mind of the idea of God. He is thus made known to us as the real, the permanent, the eternal, who, while the many pass, abides. If we were wholly finite, we could not be conscious of the fact, and if there were not in us a god-like principle, the vanity of all things would be hidden from us. However difficult it may be to give to thoughts like these a satisfactory syllogistic form, they remain forever as a determining cause of our belief, and he who fully understands their force and meaning must perceive that religion is as indestructible as human nature.

Again, we know, as a fact of immediate experience, the intelligibility of the world. We find that thoughts and things are co-ordinate. Ideas have their counterparts in facts. Everywhere there is law and order. In the vegetable and animal organism we discover a power at work which builds its own habitation and builds it in definite ways, a something which, though unconscious, does its work with cunning and forethought. In the minute cell there is the potency which creates the most perfect form. And, if it could be proven that the infinite variety of nature is but the result of the manifold evolution of a single elementary substance we should still inevitably see the work of reason in it all. Hence when we know the world as an effect we necessarily think of its Cause, as having knowledge and wisdom; though the knowledge and wisdom of the Infinite are doubtless something inconceivably higher than what these terms can mean for us. And we can therefore readily believe that the antinomies of reason and the dark mysteries of moral life

find their solution in that Highest Self-Consciousness in which thought and being are one. As the laws of the mind are the expression of the Divine Intelligence, the laws of the conscience are the expression of the Divine Will: for though a syllogism to prove God's existence, with the fact of conscience as its major, may be found to halt, yet a true analysis of the meaning of conscience shows that it involves the recognition of a Supreme Living Power toward whom man stands in the relation of a free and responsible agent. It is to the testimony of conscience, to the Categorical Imperative, founded on the judgment of the practical reason, that Kant trusted to deliver us from the illusions and contradictions of the Speculative Reason, and, though his criticism of the pure reason, if applied rigidly to the practical reason, might have cut the ground from under his feet, he nevertheless held fast to belief in God, in moral freedom and immortality as principles of the spiritual life and deep-laid realities beyond the challenge of the critical intellect.

The inference from the idea to the reality involves a paralogism, and if the ontological argument of St. Anselm and Descartes is to be taken in this sense it is certainly inconclusive. But if we examine our consciousness of the infinite and eternal we find that it is more than a bare idea. The individual is not conscious of himself merely as an individual, but he knows himself as belonging to a world which is related to thought. He thinks as a participator in the Universal Reason, in the light of which all things are seen to be bound together in intellectual harmony. He perceives the workings of a thought higher than his own, and since thought implies a thinker he necessarily infers the existence of a Supreme Mind. In other words, individual self-consciousness in-

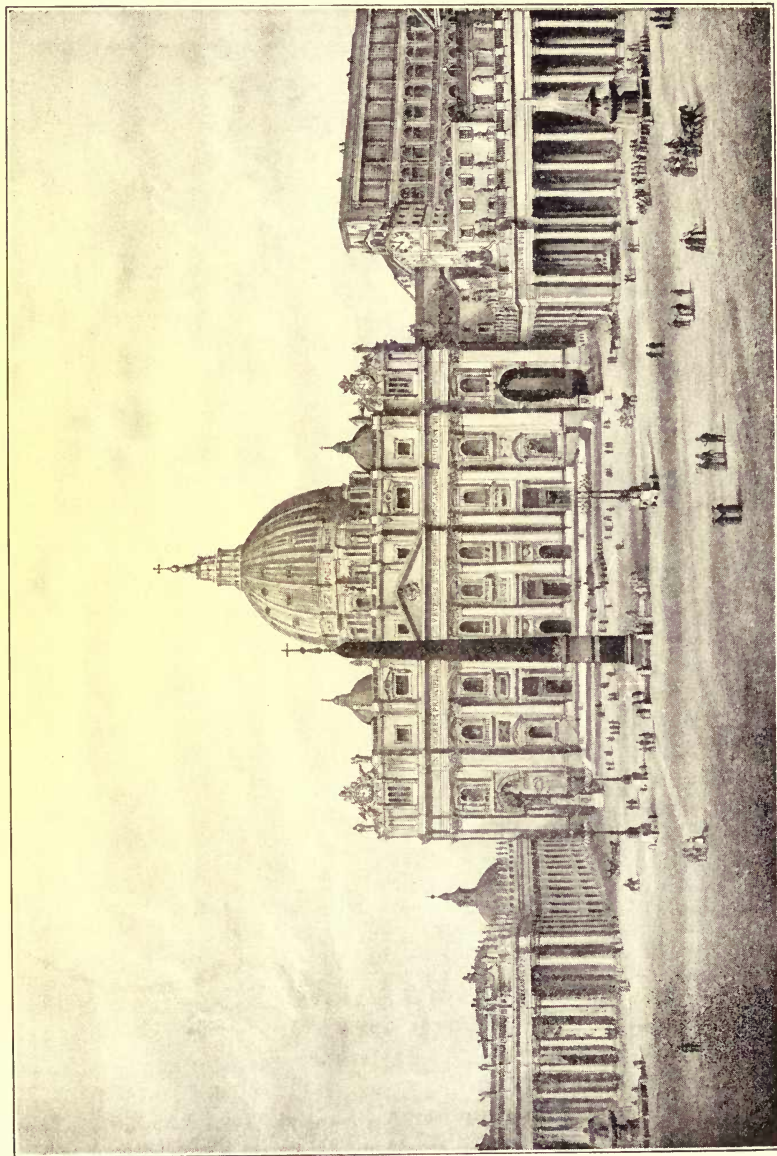
volves a universal self-consciousness, an Absolute Mind, who reveals Himself in the conscious life of finite minds. In the light of Absolute Spirit we perceive that the world and man have a being of their own, for they are the reality whereby God manifests Himself; and we also understand that they do not limit His infinity, because to reveal Him is their very essence.

The objection of Mr. Spencer, Matthew Arnold and other agnostics, that personality is limitation and, consequently, that it is a delusion to suppose that "God is a person who thinks and loves," and that the most we can say is that He is "the Unknowable Power behind phenomena," or "the Stream of Tendency by which all things fulfill the law of their being," or "the eternal not-ourselves which makes for righteousness," seems indeed to be formidable. We have, as we have already seen, no adequate conception of anything, for the merest atom adheres in a universal system and can be understood only as an effect of an infinite, and, therefore imperfectly known, cause. Since our knowledge is a knowledge of things in their relations to a thinking subject, it can never be absolute, and hence whatever we predict of the Supreme Being is predicted analogically. He is more than we can know; more, therefore, than we can express. To say, as Mr. Spencer says, that the Absolute is a power, that He acts, is to impose limits upon the Infinite; and when we affirm that He thinks and loves, we merely affirm that He acts in the highest way conceivable by us. The ideas of "stream" and "tendency" manifestly involve limitation, while they seem to be a negation of thought and will. When some philosopher shall discover for us a mode of existence higher than that of thinking and loving, we shall listen with profound interest to what he may have to say; but in the mean-

while, when we teach that "God is a person who thinks and loves," the Infinite, in whom thought and love and being are one, we utter the highest and the divinest truth known to man. This was the faith of the greatest and most enlightened minds of the ancient world, and this is the faith that lies at the root of modern life and civilization. It is hope and joy and strength and light. It sheds gladness through the earth. It is the wisdom of the unlearned, the courage of the timid, the breath of life of those who die. It is the keen mountain air of those who love liberty and truth; it is the compass of the soul; it is an echo of a voice from unseen worlds, filling us with a divine discontent until we reach the Eternal, with whom is repose and peace.

"Here then we rest, not fearing for our creed
The worst that human reasoning can achieve
To unsettle or perplex it; yet with pain
Acknowledging and grievous self-reproach
That though immovably convinced, we want
Zeal, and the virtue to exist by faith
As soldiers live by courage; as by strength
Of heart, the sailor fights with roaring seas.
Alas! the endowment of immortal power
Is matched unequally with custom, time,
And domineering faculties of sense
In all; in most with superadded foes,
Idle temptations; open vanities,
Ephemeral offspring of the unblushing world."





ST. PETER'S, ROME.

POETICAL MASTERPIECE OF HIS HOLINESS
POPE LEO XIII.

Translated By Andrew Lang.

SECULAR ODE.

Renowned in letters, famed in art,
The age recedes: of many a thing
Won for man's good from Nature's heart;
Who will may sing.

The glories of the faded years;
I rather, backward glancing, mourn
The deeds ill done, the wrongs, the tears
Of the age outworn.

Red wars that reeked with blood of man,
Widewandering license, sceptres rent,
Fierce guile that threatens the Vatican,
These I lament!

Where is thy glory, stainless, free,
City of Cities, queenly Rome?
Ages and nations kneled to thee,
The Pontiff's home!

Woe for time of godless laws,
What faith, what loyalty abides?
Torn from the shrines the ancient cause
To ruin glides.

Listen, how Science wildly raves
Around the altars overthrown.
Brute nature with the world for slaves
Is god alone!

Not made in God's own image now
Is man—'tis thus the wise dispute—
But sprung from one same cell they vow
Are man and brute.

Oh, blinded pride on chaos hurled!
Oh, night proclaimed where light should be!
Obey thou Him who rules the world,
Man, and be free!

He only is the truth, the life;
He only points the heavenward way;
He only frees the soul from strife,
If men obey.

'Twas He who led the pious throng,
But now to Peter's dust divine:
Of faith, to live through ages long,
No empty sign!

Jesus, the judge of years to be,
Direct the tides, the tempest still,
And make rebellious people free
To work Thy will!

Sow Thou the seeds of happy peace,
All evil drive from us afar;
And bid the rage and tumult cease,
Of hateful war!

The minds of kings and peoples would
Thy word may all obey with awe.
Be there one shepherd and one fold,
One faith, one law!

My course is run, long ninety years,
Thy gifts are mine: Thy grace retain.
Let not Thy servant's prayers and tears
Be poured in vain!

SELECTED CATHOLIC POEMS.

THE SISTER OF CHARITY.

By

GERALD GRIFFIN.

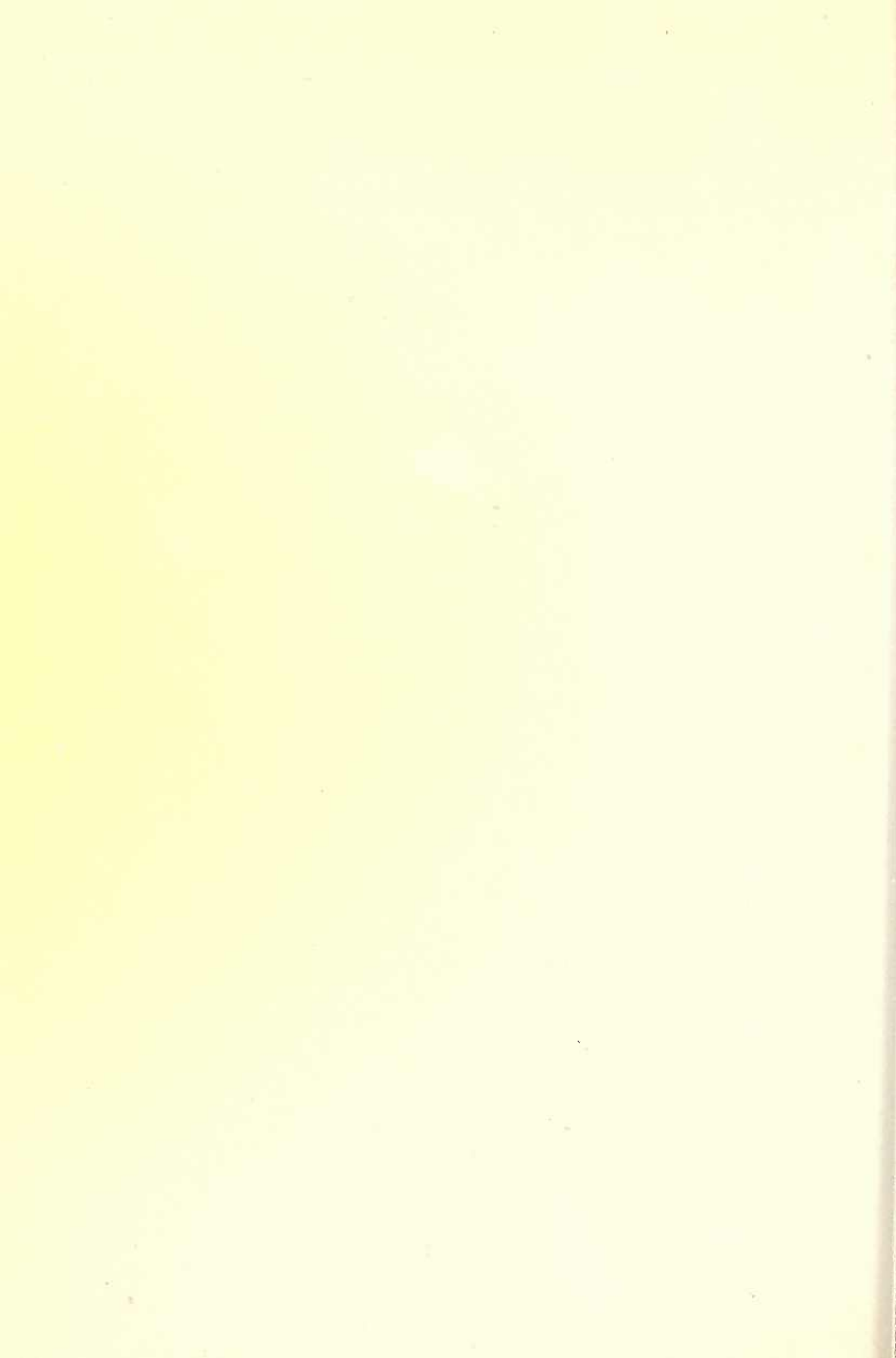
She once was a lady of honor and wealth,
Bright glow'd on her features the roses of health;
Her vesture was blended of silk and of gold,
And her motion shook perfume from every fold;
Joy revell'd around her—love shone at her side,
And gay was her smile, as the glance of a bride;
And light was her step in the mirth-sounding hall,
When she heard of the daughters of Vincent de Paul.

She felt in her spirit, the summons of grace,
That call'd her to live for the suffering race;
And heedless of pleasure, of comfort, of home,
Rose quickly like Mary, and answered, "I come."
She put from her person the trappings of pride,
And pass'd from her home, with the joy of a bride,
Nor wept at the threshold, as onwards she moved—
For her heart was on fire in the cause it approved.

Lost ever to fashion—to vanity lost.
That beauty that once was the song and the toast—
No more in the ball-room that figure we meet,

ANGELS OF THE BATTLEFIELD.





But gliding at dusk to the wretch's retreat.
Forgot in the halls is that high-sounding name,
For the Sister of Charity blushes at fame;
Forgot are the claims of her riches and birth,
For she barter for heaven the glory of earth.

Those feet, that to music could gracefully move,
Now bear her alone on the mission of love;
Those hands that once dangled the perfume and gem
Are tending the helpless, or lifted for them;
That voice that once echo'd the song of the vain,
Now whispers relief to the bosom of pain;
And the hair that was shining with diamond and pearl,
Is wet with the tears of the penitent girl.

Her down-bed a pallet—her trinkets a bead,
Her lustre—one taper that serves her to read;
Her sculpture—the crucifix nail'd by her bed;
Her paintings—one print of the thorn-crowned head;
Her cushion—the pavement that wearies her knees,
Her music—the psalm, or the sigh of disease;
The delicate lady lives mortified there,
And the feast is forsaken for fasting and prayer.

Yet not to the service of heart and of mind,
Are the care of that heaven-minded virgin confined,
Like him whom she loves, to the mansions of grief
She hastes with the tidings of joy and relief.
She strengthens the weary—she comforts the weak,
And soft is her voice in the ear of the sick;
Where want and affliction on mortals attend,
The Sister of Charity there is a friend.

Unshrinking where pestilence scatters his breath,
 Like an angel she moves, 'mid the vapor of death;
 Where rings the loud musket, and flashes the sword,
 Unfearing she walks, for she follows the Lord.
 How sweetly she bends o'er each plague tainted face
 With looks that are lighted with holiest grace;
 How kindly she dresses each suffering limb,
 For she sees in the wounded the image of Him.

Behold her, ye worldly! behold her, ye vain!
 Who shrink from the pathway of virtue and pain;
 Who yield up to pleasure your nights and your days,
 Forgetful of service, forgetful of praise.
 Ye lazy philosophers—self-seeking men—
 Ye fireside philanthropists, great at the pen,
 How stands in the balance your eloquence weighed
 With the life and the deeds of that high-born maid?

A THANKSGIVING.

By

HIS EMINENCE CARDINAL NEWMAN.

“Thou in faithfulness hast afflicted me.”
 Lord, in this dust Thy sovereign voice
 First quicken'd love divine;
 I am all Thine—Thy care and choice,
 My very praise is Thine.

I praise Thee, while Thy providence
 In childhood frail I trace,
 For blessings given, ere dawning sense,
 Could seek or scan Thy grace.

Blessings in boyhood's marveling hour,
Bright dreams, and fancyings strange;
Blessings, when reason's awful power
Gave thought a bolder range.

Blessings of friends, which to my door
Unask'd, unhop'd, have come;
And, choicer still, a countless store
Of eager smiles at home.

Yet, Lord, in memory's fondest place
I shrine those seasons sad,
When, looking up, I saw Thy face
In kind austereness clad.

I would not miss one sigh or tear,
Heart-pang, or throbbing brow;
Sweet was the chastisement severe,
And sweet its memory now.

Yes! let the fragrant scars abide,
Love-tokens in Thy stead,
Faint shadows of the spear-pierced side
And thorn-encompass'd head.

And such Thy tender force be still,
When self would swerve or stray,
Shaping to truth the forward will
Along Thy narrow way.

Deny me wealth; far, far remove
The lure of power or name;
Hope thrives in straits, in weakness love,
And faith in this world's shame.

ADELAIDE PROCTER.

ONE BY ONE.

By

ADELAIDE PROCTER.

One by one the sands are flowing,
One by one the moments fall ;
Some are coming, some are going,
Do not strive to grasp them all.

One by one thy duties wait thee,
Let thy whole strength go to each,
Let no future dreams elate thee,
Learn thou first what these can teach.

One by one (bright gifts from heaven)
Joys are sent thee here below ;
Take them readily when given,
Ready, too, to let them go.

One by one thy griefs shall meet thee,
Do not fear an armed band ;
One will fade as others greet thee ;
Shadows passing through the land.

Do not look at life's long sorrow ;
See how small each moment's pain ;
God will help thee for to-morrow,
So each day begin again,

Every hour that fleets so slowly
Has its task to do or bear ;
Luminous the crown, the holy,
When each gem is set with care.

Do not linger with regretting,
Or for passing hours despond,
Nor, the daily toil forgetting,
Look too eagerly beyond.

Hours are golden links, God's token,
Reaching heaven; but one by one
Take them, lest the chain be broken
Ere the pilgrimage be done.

THE ISLE OF SAINTS.

By
GERALD GRIFFIN.

Far, far amid those lonely seas,
Where evening leaves her latest smile,
Where solemn ocean's earliest breeze
Breathes, peaceful, o'er our holy isle.

Remote from that distracted world,
Where sin has reared his gloomy throne,
With passion's ensign sweetly furl'd,
We live and breathe for heaven alone.

For heaven we hope, for heaven we pray,
For heaven we look, and long to die;
For heaven—for heaven, by night, by day,
Untiring watch, unceasing sigh.

Here, fann'd by heavenly temper'd winds,
Our island lifts her tranquil breast;
Oh, come to her, ye wounded minds
Oh, come and share our holy rest!

For not to hoard the golden spoil
Of earthly minds we bow the knee—
Our labor is the saintly toil,
Whose hire is in eternity.

The mountain wild, the islet fair,
The corrig bleak, and lonely vale;
The bawn that feels the summer air,
The peak that splits the wintry gale.

From northern Ulladh's column'd shore,
To distant Clair's embosomed nest;
From high Behedir's summit hoar,
To Ara in the lonely west.

Through all, the same resounding choir,
Harmonious pours its descant strong,
All feel the same adoring fire,
All raise the same celestial song.

When sinks the sun beyond the west,
Our vesper hymn salutes him there;
And when he wakes the world from rest,
We meet his morning light with prayer.

The hermit by his holy well,
The monk within his cloister gray,
The virgin in her silent cell,
The pilgrim on his votive way.

To all, the same returning light,
The same returning fervor brings;
And, thoughtful in the dawning bright,
The spirit spreads her heavenward wings.

From hill to hill, from plain to plain,
Wherever falls his fostering ray,
Still swells the same aspiring strain,
From angel souls, in shapes of clay.

The echoes of the tranquil lake,
The clifted ocean's cavern'd maze,
The same untiring music make,
The same eternal sound of praise.

Oh, come and see our Isle of Saints,
Ye weary of the ways of strife;
Where oft the breath of discord taints
The banquet sweets of joyous life.

Ye weary of the lingering woes
That crowd on Passion's footstep's, pale—
Oh, come and taste the sweet repose
That breathes in distant Innisfail.

Not ours the zeal for pomp—for power—
The boastful threat—the bearing vain—
The mailed host—the haughty tower—
The pomp of war's encumbered plain.

Our strifes are in the holy walk
Of love serene and all sincere;
Our converse is the soothing talk
Of souls that feel like strangers here.

Our armies are the peaceful bands
Of saints and sages mustering nigh;
Our towers are raised by pious hands
To point the wanderer's thoughts on high.

The fleeting joys of selfish earth
We learn to shun with holy scorn;
They cannot quench the inward dearth
With man's immortal spirit born.

Yet while my heart within me burns
To hear that still resounding choir;
To days unborn it fondly turns;
When dies that heaven-descended fire?

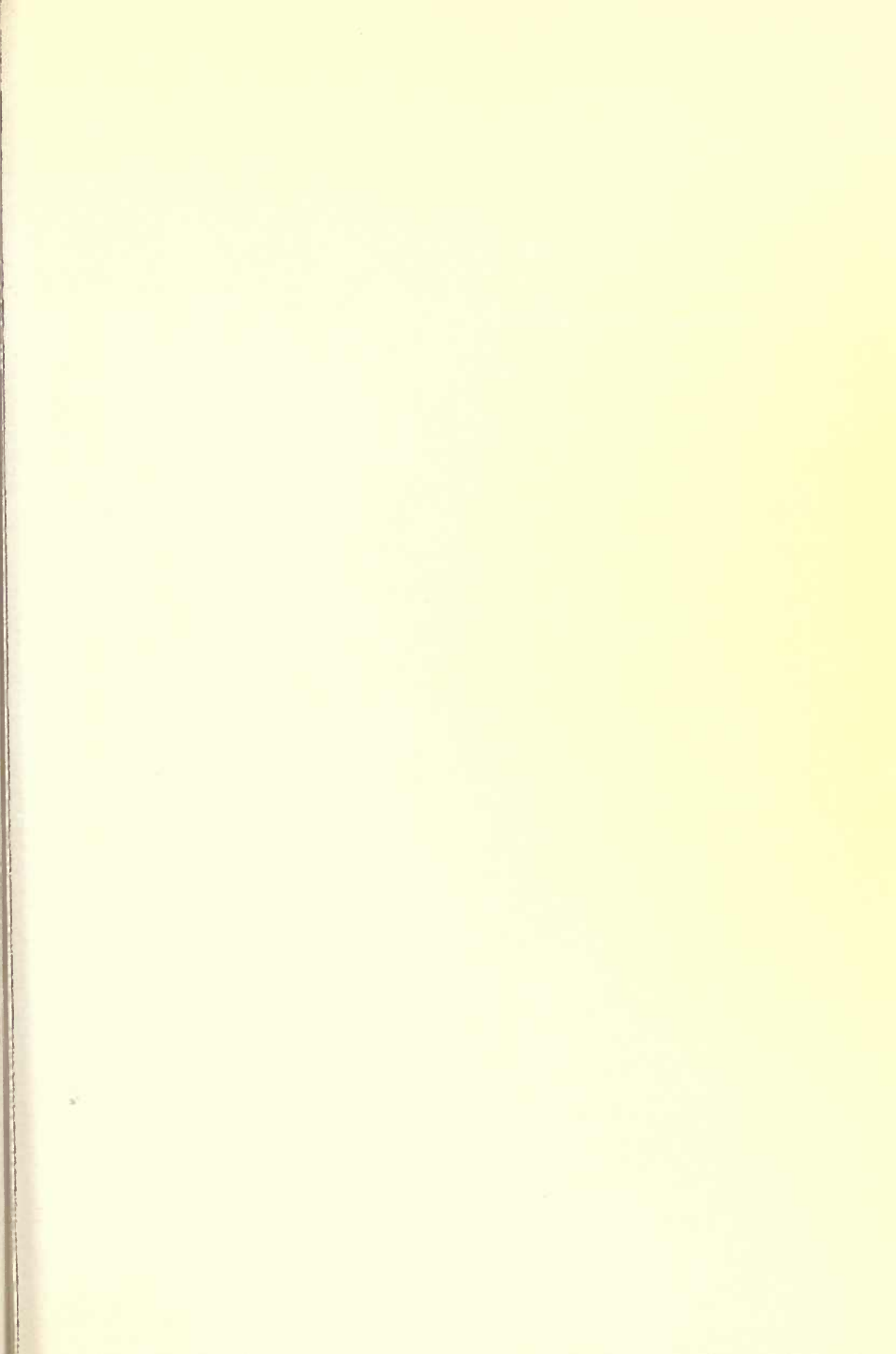
How long shalt thou be thus divine,
Fair isle of piety and song?
How long shall peace and love be thine,
Oh, land of peace—how long? how long?

Hark! echoing from each sainted tomb
Prophetic voices sternly roll—
They wrap my thoughts in sudden gloom,
Their accents freeze my shuddering soul.

Ha! say ye that triumphant hell
Shall riot in these holy grounds?
Shield, shield me from those visions fell,
Oh, silent be those fearful sounds!

They tell of crime, of contest sharp,
Of force and fraud and hate and wrong,
No more, no more, my venturous harp,
Oh, trembling close thine altered song.

Oh, let thy thoughtful numbers cease,
Ere yet the touch of frenzy taints
The land of love and letter'd peace,
The Isle of Sages and of Saints.





THE STABAT MATER—BY TISSOT.

AN UNRHYMED TRANSLATION OF THE STABAT
MATER.

(In the Rhythm of the Latin.)

By

FATHER RAWES.

Wan with sorrow stood the Mother,
By the Cross, her tears downfalling,
While her Son was hanging there ;
Through her soul that Son bemoaning,
Heavy-laden, greatly grieving,
Went the piercing of the sword.

Oh, how woful and afflicted
Was that Woman, rich in blessings,
Mother of God's only Son,
Who was mourning, Him bewailing
Tender Mother, there beholding
In His pain her glorious Child !

Who could then forbear from weeping,
If he saw Christ's blessed Mother
In distressful woe so great ?
Who would not be broken-hearted,
Gazing on Christ's Mother blessed
Sorrow-stricken with her Son ?

For the sins of His own people,
She beheld her tortured Jesus
Set beneath the scourges' power ;
She beheld her sweet Offspring
Dying lingeringly, forsaken,
Till He breathed His spirit forth.

Fount of love, O Mother, hearken ;
May my thoughts of thy great sorrow
 Lead me on with thee to mourn ;
Keep my heart in brightness flaming,
Christ, my God, in love embracing,
 Till I love Him utterly.

Holy Mother, I beseech thee,
Fix His wounds of Crucifixion
 In my heart enduringly ;
Of thy Son, so sorely wounded,
Who for me vouchsafed to suffer,
 Let the pains by me be shared.

With thee let me weep in pity,
For One crucified lamenting,
 All my days until I die ;
By the Cross with thee to tarry,
There to thee myself uniting
 In thy bitter grief, I long.

Virgin of all virgins brightest,
Do not now to me be bitter,
 Teach me how to grieve with thee ;
May I bear about Christ's dying,
Of His Passion made partaker,
 Dwelling always on His wounds.

With those wounds of Jesus wound me,
Making me inebriated
 With His Cross and streaming blood ;
Lest in flames I burn enkindled,
Be thou my defence, O Virgin,
 In the day when I am judged.

Christ, when hence must go my spirit,
Do Thou, by Thy Mother, bring me
To the palm of victory ;
When death falls upon my body,
To my soul by Thee be given
Heavenly light in Paradise.

A LAY SERMON.

By

CHARLES GAVAN DUFFY.

Brother, do you love your brother?
Brother, are you all you seem?
Do you live for more than living?
Has your Life a law, and scheme?
Are you prompt to bear its duties,
As a brave man may beseem?

Brother, shun the mist exhaling
From the fen of pride and doubt,
Neither seek the house of bondage
Walling straitened souls about ;
Bats! who, from their narrow spy-hole,
Cannot see a world without.

Anchor in no stagnant shallow—
Trust the wide and wondrous sea,
Where tides are fresh forever,
And the mighty currents free ;
There, perchance, oh! young Columbus,
Your New World of truth may be.

Favor will not make deserving—
 (Can the sunshine brighten clay)?
Slowly must it grow to blossom,
 Fed by labor and delay,
And the fairest bud of promise
 Bears the taint of quick decay.

You must strive for better guerdons
 Strive to be the thing you'd seem;
Be the thing that God hath made you,
 Channel for no borrowed stream;
He hath lent you mind and conscience;
 See you travel in their beam!

See you scale life's misty highlands
 By this light of living truth!
And with bosom braced for labor,
 Breast them in your manly youth;
So when age and care have found you,
 Shall your downward path be smooth.

Fear not, on that rugged highway,
 Life may want its lawful zest;
Sunny glens are in the mountain,
 Where the weary feet may rest,
Cooled in streams that gush forever
 From a loving mother's breast.

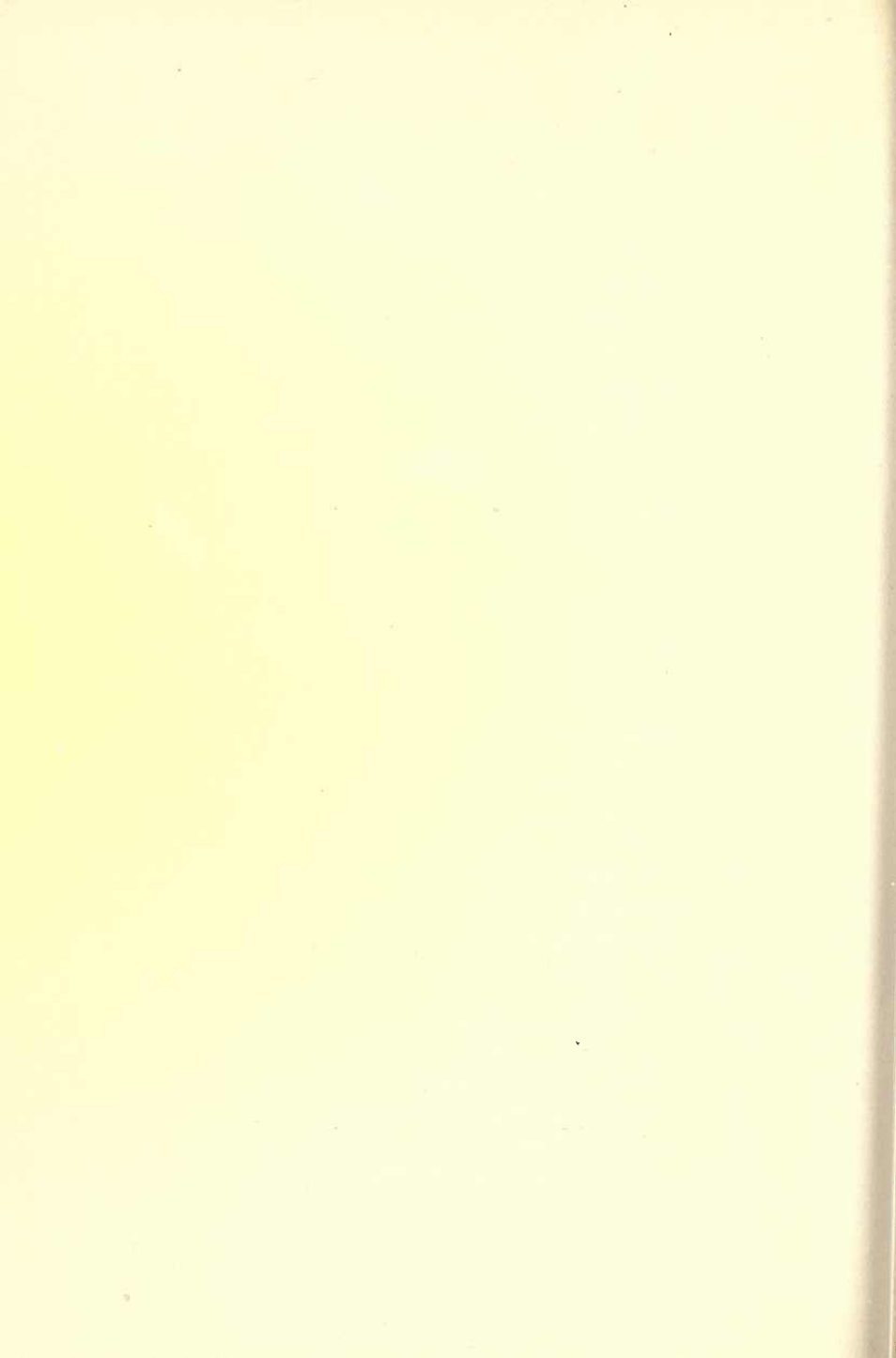
“Simple heart and simple pleasures,”
 So they write life's golden rule;
Honor won by supple baseness,
 State that crowns a cankered fool,
Gleam as gleam the gold and purple
 On a hot and rancid pool.

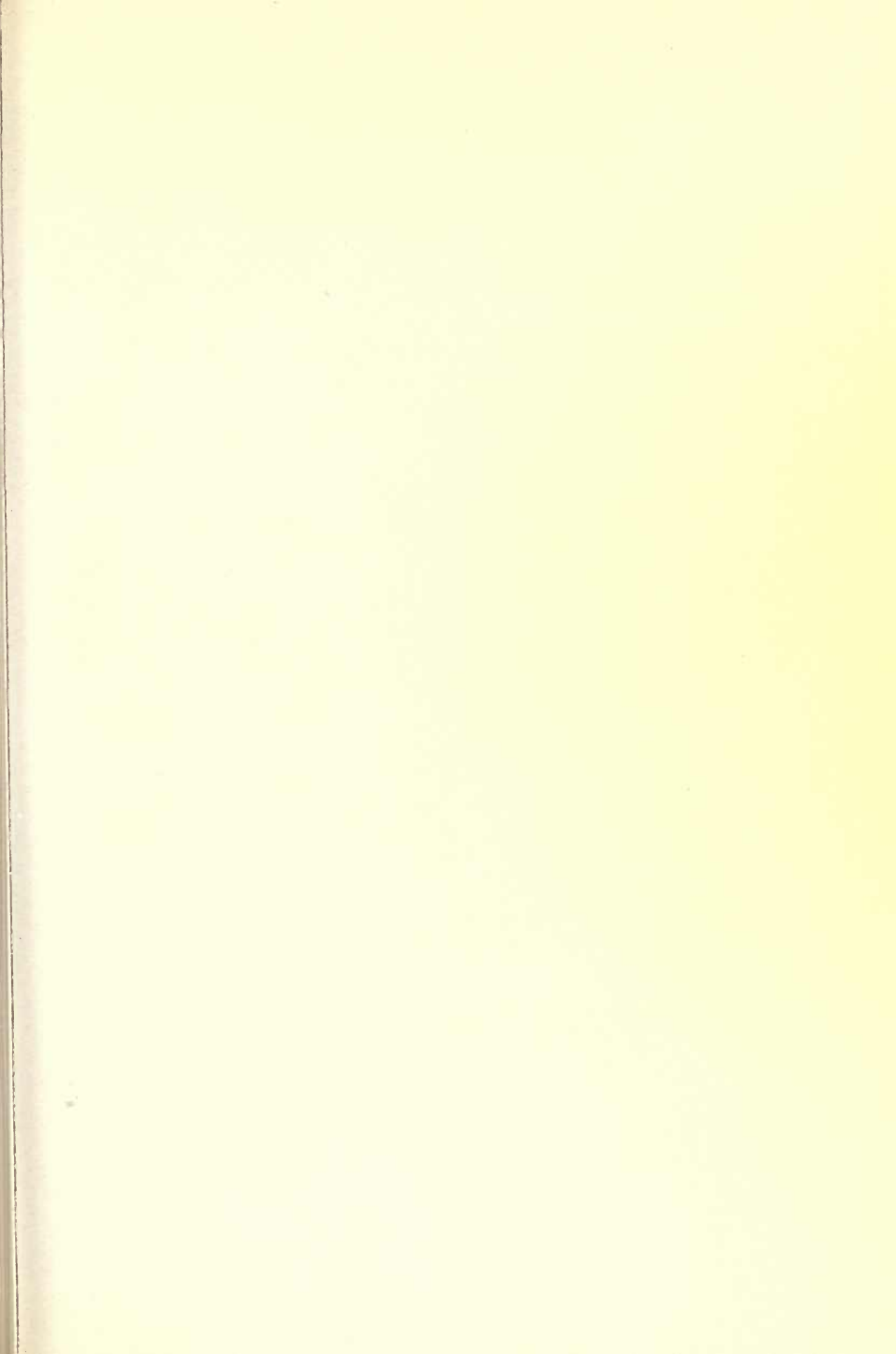
Wear no show of wit and science,
But the gems you've won and weighed ;
Thefts, like ivy on a ruin,
Make the rifts they seem to shade ;
Are you not a thief and beggar
In the rarest spoils arrayed ?

Shadows deck a sunny landscape,
Making brighter all the bright ;
So, my brother ! care and danger
On a loving nature light,
Bringing all its latent beauties
Out upon the common sight.

Love the things that God created,
Make your brother's need your care ;
Scorn and hate repels God's blessings,
But where love is, they are there ;
As the moonbeams light the waters,
Leaving rock and sand-bank bare.

Thus, my brother, grow and flourish,
Fearing none and loving all ;
For the true man needs no patron,
He shall climb and never crawl ;
Two things fashion their own channel—
The strong man and the waterfall.







HIS HOLINESS, LEO XIII.

CHRIST REDEEMER OF THE WORLD.

By

HIS HOLINESS POPE LEO XIII.

The prospect of the future is not without anxiety; on the contrary there are many grave reasons for alarm, and the causes of mischief in public and private are numerous and long-standing. And yet the end of the century does seem, by the Divine mercy, to bring some hope and consolation. No one may question the good influence of increased serious thought among the well disposed and of the revival of Christian faith and piety, and there are unmistakable signs of these virtues being at the present time revived or confirmed in many. In the midst of the allurements of the world, and in spite of many obstacles in the path of piety, large multitudes, at the mere suggestion of the Pontiff, flock from all sides to the threshold of the Holy Apostles; citizens and foreigners alike show their devotion to their religion, and, confiding in the proffered indulgences of the Church, eagerly seek the means of attaining their eternal salvation. Nor could anyone fail to be moved by the extraordinary outburst of piety which has been displayed towards the Saviour of mankind.

The ardor with which so many thousands, from East and from West, have united in confessing the name of Jesus Christ and celebrating His praises is not unworthy of the best ages of the Christian faith. Would that this ardent outburst of a religion like that of our forefathers might be

followed by a fire of zeal everywhere! Would that the excellent example of so many might arouse the rest of the world! For the age needs more than anything the restoration among the nations alike of Christian disposition and the virtues of old. It is a calamitous circumstance that so many turn a deaf ear and refuse to attend to the admonition conveyed by such a reawakening of piety. If they "knew the gift of God," if they considered that nothing more miserable could happen to them than to have revolted against the world's Redeemer and to have forsaken a Christian life and manners, they would surely rouse themselves and hasten of their own accord to turn and flee from the destruction most certainly impending over them.

To uphold on earth and to extend the empire of the Son of God, and to promote the salvation of men by the dissemination of Divine benefits, is so greatly and so peculiarly the office of the Church that her entire authority and power mainly rests on the performance of this task. To this end we trust we have labored, to the best of our power, in the difficult and very anxious administration of our chief Pontificate; while it is your ordinary and, indeed, daily practice, Venerable Brethren, to spend especial thought and vigilance along with us in the same concern. But both you and we ought, in these times, to make still greater efforts, and, in particular, on the occasion of the jubilee, to endeavor to spread more widely the knowledge and love of Jesus Christ, by teaching, persuading and exhorting, if, perchance, our voice may be heard, not only by those who are accustomed to hear Christian doctrine attentively, but by the unhappy remainder, who, while retaining the name of Christian, pass their lives without either faith in Christ or love for Him. For these especially we grieve; and these,

in particular, we would fain have consider, both what they are doing and whither they are going, unless they bethink themselves in time.

Never to have known Jesus Christ in any way is the greatest of misfortunes, but it involves no perversity or ingratitude. But, after having known, to reject or forget Him, argues such horrible and insane wickedness as to be scarcely credible. For He is the origin and source of all good, and just as mankind could not be delivered but by the sacrifice of Christ, so neither can it be preserved but by His power. "Neither is there salvation in any other. For there is no other name under heaven given to men whereby we must be saved." (Acts iv. 12). What the life of mortals is if Jesus has no place in it, Jesus "the Power of God and the Wisdom of God," what their actions and their end, may be learned from the example of those nations without the light of Christianity. Anyone who recalls for a moment the blindness of their mind, which St. Paul already alludes to (Romans i. 21), the depravation of their nature, the monstrosities of their vices and superstitions, must feel penetrated with horror, and, at the same time, with pity for them.

What we here speak of is matter of common knowledge, but seldom reflected or thought upon. There would not be so many estranged by pride or languishing in sloth and indolence were the recollection of Divine benefits generally preserved, and people more frequently mindful of whence Christ has rescued men and whither He has brought them. Disinherited and exiled, the human race for many years was hurrying to destruction, enthralled by those dreadful evils which the sin of our first parents had produced, and by other evils beyond the power of man to remedy, when Christ our Lord appeared, sent from heaven as our Redeemer. In the first dawn of the world's history God Himself had promised

Him to us to quell and conquer "the serpent"; succeeding ages looked forward to His advent with eager longing; holy prophets had long and plainly foretold that on Him all our hopes depended; nay, the various fortunes of the Chosen People, their history, their institutions, their laws, their sacrifices and ceremonies, clearly and distinctly had pre-figured that the salvation of human kind would be wrought and completed in Him, who, it was declared, should be at once the High Priest and propitiatory Victim, the Restorer of human liberty, the Prince of Peace, the Teacher of all nations, founding a kingdom which should endure forever. By these titles, and under these images and prophetic utterances, of various kinds, but agreeing in sense, He was pointed out as the One who, for the exceeding love wherewith He loved us, should one day give His life for our salvation. Accordingly, when the time of the Divine counsel was ripe, the only-begotten Son of God, being made man, offered an abundant and complete satisfaction for men to His offended Father, and by so great a redeeming price made the human race His own. "You were not redeemed with corruptible things as gold and silver, * * * but with the precious blood of Christ, as of a lamb unspotted and undefiled." (I Peter i. 18, 19). Accordingly all men, without exception, being already subject to His power and sway, because He is the Creator and Preserver of all, He made them His a second time by redeeming them in the truest and most literal sense. "You are not your own, for you are bought with a great price." (I Cor. vi. 19, 20). Hence all things are re-established in Christ by God. "The mystery of His will, according to His good pleasure, which He hath purposed in Him, in the dispensation of the fulness of times, to re-establish all things in Christ." (Eph. i. 9, 10). Jesus having blotted out the handwriting which was

contrary to us, fastening it to the cross, the wrath of heaven was immediately appeased; the disordered and erring race of man had the bonds of their ancient slavery loosed, the mind of God reconciled to them, grace restored, the way to eternal happiness opened, and the title to possess it and the means of attaining both given back. Then, as though awakened from a long and deadly lethargy, man beheld the light of truth so long desired, but for generations sought in vain; he recognized, in particular, that he was born for much higher and more splendid things than the frail and fleeting objects of sense, to which he had formerly confined his thoughts and anxieties, and that this was in fine the constitution and supreme law of human life, the end, as it were, to which all must be referred, that as we came from God so we might one day return to Him. From this beginning and on this foundation consciousness of human dignity was restored and lived again; the sense of a common brotherhood took possession of men's hearts; their rights and duties in consequence were discovered or perfected, and virtues beyond the imagination or conception of ancient philosophy sprang up everywhere. So men's projects, manner of life and character changed, and the knowledge of the Redeemer having spread far and wide, and His power having penetrated into the very life-blood of nations, expelling their ignorance and former vices, a marvellous transformation supervened, which, originating in Christian civilization, utterly changed the face of the earth.

In recalling these things there is an infinite sweetness and, at the same time, a serious warning is conveyed—namely, with our whole hearts and minds to return thanks and see that others, so far as we can, return thanks to our Divine Saviour.

We live in an age far removed from the origin and commencement of our redemption; and yet that need make no difference, since the power of the redemption is perpetual and the benefits thereof abide in permanent and everlasting fulness. He who once restored our fallen nature, He also preserves and will continually preserve it. "He gave Himself a redemption for all" (Tim. ii. 6); "In Christ all shall be made alive" (I Cor. xv. 22); "And of His kingdom there shall be no end" (Luke i. 33). Thus, according to the eternal counsel of God, the salvation of all and each wholly depends on Christ Jesus; those who forsake Him, by that very act seek, in their blind insanity, their own destruction personally, while at the same time, as far as they are concerned, they make society in general fall back into the very morass of evils and calamities from which the Redeemer, with His love for mankind, had delivered them.

Men wander very far in endless error from the goal they seek, once they have plunged into devious paths. Or again, if the pure, unsullied light of truth be rejected, men's minds must needs be buried in darkness and deluded in every way by hopelessly perverted opinions. What faintest hope can there be for the health of those who forsake the fountain and source of life? But Christ alone is the way, the truth and the life (John xiv. 6), so that if we despise Him we lose those three essentials of our health and sanity.

There is no need to argue, experience continually teaches, and in his heart everyone feels, even in the most abundant affluence, that there is nothing else but God where the heart of man can find absolute and complete repose. The final cause of man is, in truth, God; and the time we spend on earth is most truly likened and compared to a pilgrimage. Christ, then, is for us "the way," because from this mortal journeying of ours, so toilsome besides and so haz-

ardous, we can only attain to God, our chief and final good, with Christ to guide and direct us. "No man cometh to the Father but by me." (John xiv. 6). "But my me." That is to say, first and chiefly, by His grace. Yet, if His precepts and laws are despised, His grace is "void." As it behooved Him to do, when He had wrought our salvation, Jesus Christ left us His law, and to guard and direct mankind, so that under its guidance men might turn from evil ways and safely reach their God. "Go teach ye all nations * * * teaching them to observe all things whatsoever I have commanded you" (Matt. xxviii. 19, 20); "Keep My commandments" (John xiv. 15). By this we ought to understand that it is the chief and absolutely essential thing in Christian profession to be docile to the precepts of Jesus Christ and to hold our wills submissive and devoted to Him as our Lord and supreme Ruler. This is a great thing to undertake, and frequently it entails a hard struggle and demands much labor and strong resolution. For, albeit human nature has been restored by the sacrifice of our Redeemer, yet there survives in every one of us a kind of debility, a weakness and corruption.

The various appetites hurry a man hither and thither, and the allurements of external things impel the mind to follow its own pleasure in place of Christ's command. But yet we must struggle and fight against our desires "unto the obedience of Christ;" unless they are subservient to reason, they become our masters and, separating us from Christ, make us body and soul their slaves. "Men corrupt in mind, reprobate concerning the faith, do not deliver themselves from slavery * * * for they are slaves to three sorts of desire, that of pleasure, or of excelling others, or of empty show." (St. Aug., De vera nl. 37). In this contest everyone ought to be of such a disposition as to feel bound

to take upon himself trouble and inconvenience for the sake of Christ. It is difficult to refuse things which so strongly attract and charm; it is hard to despise bodily goods as they are esteemed, and those of fortune, in submission to the will and command of Christ our Lord, but a Christian must be always brave and strong to endure, if he would pass his term of life like a Christian. Have we forgotten what is the body of which we are members, and who is our Head? He having joy set before Him endured the cross, and He has given us His precept to deny ourselves. The dignity of human nature itself depends on the disposition of mind spoken of. For, as even the ancient philosophy not seldom perceived, it is not by any means meanness of spirit to rule oneself and to make the lower part of our nature obey the higher, but it is rather a noble kind of virtue marvellously consistent with reason and human dignity.

However, to suffer and to bear is the lot of humanity. Man can no more construct for himself a life free from pain and replete with every happiness than he can annul the counsels of his Divine Creator, who has willed that the consequences of our fault should remain in perpetuity. It is proper, therefore, not to look for an end of pain upon the earth, but to strengthen our mind to bear pain, which, in fact, educates us to the attainment of the greatest of all good things for which we hope. For it is not to wealth and luxury, nor to worldly honors and power that Christ has promised eternal happiness in heaven, but to patient suffering and tears, to the desire of justice and to cleanness of heart.

Hence it is easy to see what ought ultimately to be expected from the error and pride of those who, despising the supremacy of the Redeemer, give man the highest place, and hold that human nature should bear rule everywhere

and in every case; although they can neither attain such a kingdom, nor even define its nature. The kingdom of Jesus Christ obtains its form and virtue from the Divine charity; holy and pure affection is its foundation and crown. The punctual observance of our duties necessarily follows, viz., not to wrong our neighbor, to esteem the earthly less than the heavenly, to set the love of God before all else. But the reign of man, either openly rejecting Christ or neglecting Him, consists entirely in the love of self; charity there is none, and devotion is ignored. Rule, indeed, man may in Jesus Christ, but only on the condition that first of all he serves God, and religiously finds in His law the rule and discipline of life.

By the law of Christ we mean not merely the natural precepts of morality, or what supernatural lore the ancient world found, all which Jesus Christ perfected and raised to the highest plane by His explanation, interpretation and ratification; but we mean besides all the doctrine and, in particular, the institutions He has left us. Of these the Church is the chief. Indeed what institution of Christ is there that she does not fully embrace and include? By the ministry of the Church, so gloriously founded by Him, He willed to perpetuate the office assigned to Him by His Father and having, on the one hand, conferred upon her all effectual aids for human salvation, He ordained with the utmost emphasis on the other that men should be subject to her as to Himself, and zealously follow her guidance in every department of life: "He that heareth you, heareth Me; and he that despiseth you, despiseth Me." (Luke x. 16). So the law of Christ is always to be sought from the Church, and therefore, as Christ is for man the way, so likewise is the Church the way; He in Himself and by His proper nature; she by His commission and by a share in His power.

On this account those who would strive for salvation apart from the Church wander from the way and strive in vain.

The case of governments is much the same as that of the individual; they also must run into fatal issues if they depart from "the way." The Creator and Redeemer of human nature, the Son of God, is King and Lord of the world and holds absolute sovereignty over men both as individuals and as members of society. "He hath given to Him power and honor and dominion, and all peoples, tribes and languages shall serve him." (Dan. vii. 14). "Yet am I established king by Him * * * I will give thee the nations for thine inheritance, and the ends of the earth for thy possession." (Ps. ii. 6, 8). Therefore the law of Christ ought to hold sway in human society, and in communities so far as to be the teacher and guide of public no less than private life. This being divinely appointed and provided, no one may resist with impunity, and it fares ill with any commonwealth in which Christian institutions are not allowed their proper place. Let Jesus be excluded, and human reason is left without its greatest protection and illumination; the very notion is easily lost of the end for which God created human society, to-wit: that by help of their civil union the citizens should attain their natural good, but certainly in a way not to conflict with that highest and most perfect and enduring good which is above nature. Rulers and subjects alike travel a devious road, their minds busy with a hundred confused projects bereft of safe guidance and fixed principle.

Just as it is miserable and calamitous to wander out of the way, so it is to desert the truth. But the first and absolute and essential truth is Christ, as the Word of God, consubstantial and co-eternal with the Father, He and the Father one. "I am the Way and the Truth." Accordingly,

if truth is sought, let human reason first of all obey Jesus Christ and rest secure in his authoritative teaching, because by Christ's voice the truth itself speaks.

Human intelligence has a wide field of its own in which to employ itself freely with observation and experiment; nature not only allows of this, but evidently requires it. But it is wicked and unnatural for the mind to refuse to be confined within its own limitations, to have no proper modesty, and to scorn the authority of Christ's teaching. The doctrine on which all our salvation depends is about God and Divine things; it was not created by any man's wisdom, but the Son of God received it in its totality from His Father. "The words which Thou gavest Me, I have given them." (John xvii. 8). Accordingly, it necessarily includes much that, without being contrary to reason, for that cannot possibly be, is still beyond the reach of our thought as much as is the comprehension of God in His essential being. But if there are so many things in nature itself mysterious and obscure, which no human intelligence can explain, and yet which no one in his senses would presume to doubt, it will be a perverse freedom of thought not to allow for things existing outside the domain of nature altogether, supernatural and beyond our minds to fathom. To refuse dogmas evidently means to do away with the whole Christian religion. The mind must be subjected humbly and submissively "to the obedience of Christ" so as to be held, as it were, captive to His will and sovereignty. "Bringing into captivity every understanding unto the obedience of Christ." (II Cor. x. 5). Such is the obedience which Christ wills, and rightfully, to have offered to Him, inasmuch as He is God, and has therefore supreme sovereignty over the understanding, as well as over the will of man. There is nothing servile in serving Christ our Lord with the understanding,

but this is especially consonant to reason and to our personal dignity.

For a man does not thus submit his will to the sovereignty of any fellow-man, but to that of God the Creator and First Cause of all, to whom he is made subject by the law of nature; nor does a man allow himself to be coerced by the imagination of any human teacher, but by the eternal and immutable truth. He attains at once the natural good of the mind and mental freedom. For truth as proceeding from the authoritative teaching of Christ, sets in a clear light the intrinsic character and relative importance of things, whatever they may be, and thus instructed and obedient to the truth he sees man will not subject himself to creatures, but creatures to himself; he will not let passion rule reason, but reason rule passion; casting off the pernicious slavery of sin and error, he will be made free with the best kind of freedom—"You shall know the truth, and the truth shall make you free." (John viii. 33). It is plain, therefore, those whose minds refuse to acknowledge Christ are obstinately striving against God. Having escaped from the Divine subjection, they will be no more their own masters for that; they will come under some human authority; they will choose, indeed, as men do, some one to listen to, to obey, and to follow as their master. Besides this, debarring themselves from theological studies and confining the exercise of their minds within a more circumscribed sphere, they will come less efficiently trained to the consideration of subjects with which reason properly deals. There are many things in nature on the investigation or explication of which theology sheds considerable light. And often God, to punish men's pride, suffers them to miss the truth, so as to punish them in the very thing in which they have sinned. For one or other of these reasons very

many men may seem endowed with great intellectual capacity, and of consummate erudition, who have, nevertheless, in their investigations of nature, arrived at the most absurd and egregious blunders.

It is certain, therefore, that in Christianity the understanding should be wholly and unreservedly resigned to the Divine authority. If when reason thus submits our spiritual pride, which is so strong in us, suffers repression and feels pain that proves all the more that in a Christian there ought to be patient endurance not merely of the will, but of the mind as well. We would remind of this those who dream of, and would evidently prefer to have, some discipline of thought and act in Christian profession, but with principles less rigorous and more indulgent to human nature, requiring from us little endurance or none. They have no notion of the spirit of faith and of Christian institutions; they do not see that the cross meets us everywhere as the standard of life and abiding banner of all who would follow Christ, not in name only, but in deed and in truth.

It belongs to God alone to be the Life. All other beings partake of, but are not, life. But from all eternity, and by His proper nature, Christ is "the Life" equally as He is "the Truth, being God of God. From Him, as from its ultimate and most august beginning, all mundane life has, and will forever flow; all that is has its being from Him; all that lives lives by Him, for by the Word 'all things were made, and without Him was nothing made that was made.'"

So much for the natural life. But above we alluded to a much better and much more desirable life, won for us by the sacrifice of Christ, viz., the life of grace, the most blessed end of which is the life of glory, to which all our thoughts and actions should be referred. The whole meaning of Christian doctrine and regulations is that "we being dead to sin,

should live to justice" (I Peter ii. 24), that is to say, to virtue and holiness, in which consists the moral life of the soul with sure and certain hope of everlasting happiness.

But justice in its true and proper sense, the justice which attains salvation, is nourished by Christian faith and by that alone. "The just man liveth by faith" (Gal. iii. 11); "Without faith it is impossible to please God" (Heb. xi. 6). It follows that Jesus Christ, who is the Author and Parent and Upholder of faith, Himself maintains and supports our moral life chiefly by the ministry of the Church. To her administration, according to His bounteous and most provident purpose, He has committed the appropriate means of generating and preserving the virtue of which we speak and of reviving it when dead. The force, then, which generates and conserves the virtues necessary to salvation disappears when morality is divorced from Divine faith; and truly those who would have morals directed in the path of virtue by the sole authority of reason rob man of his highest dignity and most injuriously deprive him of his supernatural life and throw him back on the merely natural. Not that man is unable to recognize and observe many natural precepts by the light of reason, but even if he recognize and observe them all without a stumble for the whole of his life, which, without the grace of our Redeemer helping him, he could not do, yet vain would be his confidence of obtaining eternal salvation if destitute of faith. "If any one abide not in Me, he shall be cast forth as a branch and shall wither, and they shall gather him up, and cast him into the fire, and be burned." (John xv. 6). "He that believeth not shall be condemned." (Mark xvi. 16). How little that kind of virtue which despises faith avails at the last, and what sort of fruit it brings forth, of this we have only too many examples before our eyes.

And why, with so much zeal displayed for establishing and augmenting national prosperity, do states still have to labor and yet fare so ill in so many important things more and more each year? They say indeed that civil society is self-dependent, that it can go on happily without the protection of Christian institutions, that by its own unaided energies it can reach its goal. Hence they prefer to have public affairs conducted on a secular basis, so that in civil discipline and public life there are always fewer and fewer traces discernible of the old religious spirit. They do not see what they are doing. Take away the supremacy of God, who judges right and wrong, and law necessarily loses its paramount authority, while justice is undermined, these two being the strongest and most essential bonds of social union. In the same way, when the hope and expectation of immortality is gone, it is only human to seek greedily after perishable things and everyone will try, as he has the power, to clutch a larger share of them. Hence come rivalries, envies, hatreds; the most iniquitous designs follow; men would fain see all power overthrown and plot in all directions wildest upheaval. There is no peace abroad, nor security at home, and social life is made monstrous by crime.

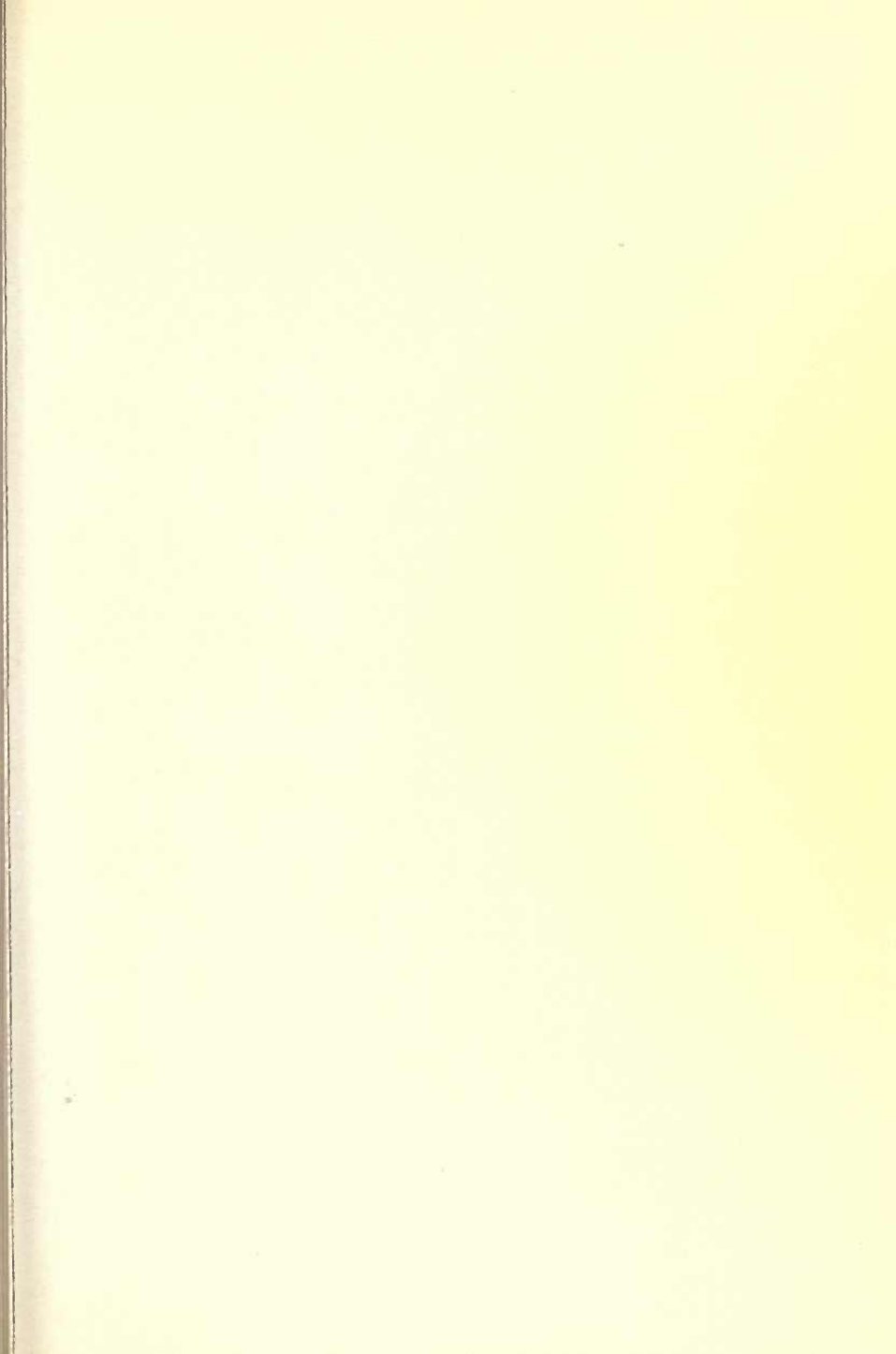
In such strife of passions, in such perilous crises, we must either look for utter ruin or some effective remedy must be found without loss of time. To restrain evil-doers, to make people civilized, to deter them from committing crimes by legislative intervention is right and necessary; but that is by no means all. The healing of the nations goes deeper; a mightier influence must be invoked than human endeavor, one that may touch the conscience and reawaken the sense of duty; the same influence that has once already delivered from destruction a world oppressed with far greater evils.

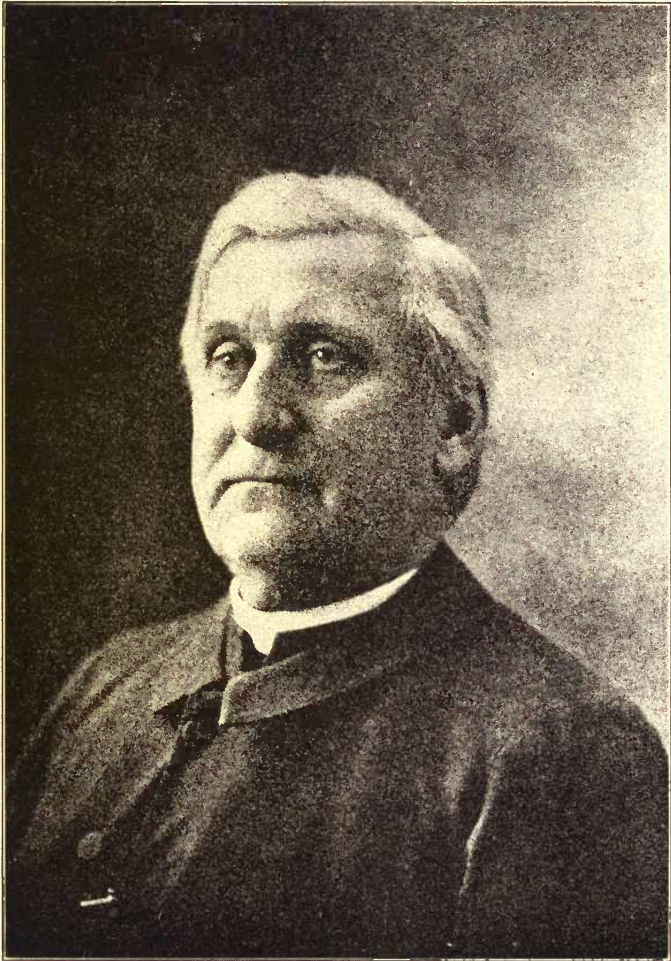
Do away with the obstacles to the spirit of Christianity; revive and make it strong in the state, and the state will be re-created. The strife between high and low will at once be appeased, and each will observe with mutual respect the rights of the other. If they listen to Christ the prosperous and the unfortunate will both alike remember their duty; the one will feel that they must keep justice and charity if they would be saved; the other that they must show temperance and moderation. Domestic society will have been placed on the best footing under a salutary fear of the Divine commands and prohibitions; and so likewise in communities at large the suggestions of nature itself will prevail, which tell us that it is right to respect lawful authority, and to obey the laws, to do no seditious act nor contrive anything by unlawful association. Thus when Christian law presides without impediment put in its way then it results naturally and without effort that the order of society is maintained as constituted by Divine Providence, and thence prosperity flourishes along with security. The general safety demands that we should be brought back to Him from whom we ought never to have departed, to Him who is the way, the truth and the life, not as individuals merely, but human society as a whole. Christ our Lord must be reinstated in possession of human society, which belongs to Him, and all the members, all the elements of the commonwealth; legal commands and prohibitions, popular institutions, schools, marriage, home-life, the workshop and the palace, all must be made to drink of the life that comes from Him. No one should fail to see that on this greatly depends the civilization of nations, which is so eagerly sought, and which is increased and nourished, not so much by bodily comforts and conveniences as by what belongs to the soul, praiseworthy conduct and the cultivation of virtue.

Most are estranged from Jesus Christ rather through ignorance than perversity; for there are many to study man and the universe around him with all earnestness, but very few to study the Son of God. Let it be the first thing, then, to dispel ignorance by knowledge, so that He may not be despised or rejected as unknown. We call upon Christians everywhere to labor diligently to the utmost of their power to know their Redeemer. Anyone who regards Him with a sincere and candid mind will clearly perceive that nothing can be more health-giving than His law, or more Divine than His doctrine. In this, your authority and co-operation, Venerable Brethren, will marvellously assist, as will also the zeal and assiduity of the clergy at large. Think it the chief part of your duty to engrave in the hearts of every people a true knowledge and, we might almost say image, of Jesus Christ, and to illustrate in your letters, your speech, your schools and colleges, your public assemblies, whenever occasion serves, His charity, His benefits and institutions. About the "rights of man," as they are called, the multitude has heard enough; it is time they should hear of the rights of God. That the present is a suitable time is shown by the good impulses of many which have already, as we have said, been awakened, and in particular by the many evidences which have been given of piety towards the Redeemer, a piety which, if it please God, we shall hand down to the next century with the promise of a better age. But as the matter in hand is one in which success can only be looked for through Divine grace, let us with a common impulse and with earnest prayers invoke the mercy of Almighty God that He would not suffer those to perish whom He has freed by shedding His blood, that He would graciously regard this age, which has, indeed, been grievously remiss, but has suffered much and bitterly, too, in expiation of its fault; and

that He would, benignantly, embracing all peoples and classes of men, remember the word He spoke: "If I be lifted up from the earth, I will draw all things to Myself." (John xii, 32).

In promise of Divine gifts and in witness of our paternal benevolence, Venerable Brethren, we impart to the clergy and people in the Lord our Apostolic benediction.





REV. LOUIS A. LAMBERT, LL. D.

NOTES ON INGERSOLL AND INGERSOLL'S
CHRISTMAS SERMON REVIEWED.

By

REV. LOUIS A. LAMBERT, D. D., LL. D.

Rev. Louis A. Lambert, D. D., LL. D., the brilliant scholar and controversialist, was born, April 11, 1835, at Allenport, now Charleroi, Washington County, Pennsylvania.

At present writing Father Lambert is rector of the Church of the Assumption B. V. M., in Scottsville, Diocese of Rochester, New York State, and editor of the *New York Freeman's Journal*, which is published in New York City.

The Reverend Doctor achieved his principal fame as the polemical antagonist of the late Colonel Ingersoll, and Lambert's "Notes on Ingersoll" and "Review of Ingersoll's Christmas Sermon" have had an enormous circulation on both sides of the Atlantic.

In Father Lambert the great infidel more than met his match in scholarship, dialectics, keenness and wit. There can be no doubt that the "Notes on Ingersoll" were most timely, and that their wide publication saved many hesitating minds from the wily and coruscating sophistry of Robert G. Ingersoll.

The following selections from the works of Rev. Dr. Lambert are published here with his express permission. The editor extends his grateful thanks to Rev. James H. Day, pastor of St. Patrick's Church, Mount Morris, N. Y., for his generous assistance in gathering together Father Lambert's masterly essays.

NOTES ON INGERSOLL.

By

REVEREND LOUIS A. LAMBERT, LL. D.

Ingersoll—"If actions had no consequences, they would be neither good nor bad."

Comment—Which is the same as saying if actions were not actions they would not be actions. Actions are as inseparable from consequences as they are from their actors. You can no more imagine an act without a consequence than you can an act without an actor. In fact, the consequences of acts are simply the acts themselves continued under new forms. But while every act has consequences, it does not follow, as we have seen, that it takes its quality from those consequences.

Ingersoll—"Man did not get his knowledge of consequences of actions from God, but from experience and reason."

Comment—As man has not an adequate knowledge of all the consequences of actions, it follows that he did not get it from experience and reason; and no Christian ever held that man gets his knowledge of consequences of all acts from God. Our knowledge of results, even of physical acts, is limited to a very narrow circle. As there are two orders of acts, physical and intellectual, so there are two orders of results, physical and intellectual, or moral. Man cannot tell the ultimate result of the simplest purely physical act. Cast a pebble into the ocean, and what are the conse-

quences? If we apply Newton's law of gravitation to this simple physical act we find that in time it will change the relative positions of every atom of all the waters on the face of the globe. Not only this, it will change the relations of every molecule of matter in the universe, change the course of the moon, which recognizes the event by an actual and real, though immeasurable, perturbation. These changes will continue as long as matter and its law last, for the arrangement of the molecules of matter will never again be the same as they would have been if that pebble had not been cast. This is a mere general outline of the limitless results of that act. Now, who can tell or know, but God, these results in detail?

The results of moral or human acts are still more difficult to know, for a human act, that is an intellectual act, has its countless effects in the intellectual world in time and eternity. A false principle taught to a child will grow with it and spread from it to others, and from these others to yet others, and thus on through the ages, and when time ceases it will continue into eternity and affect heaven and hell. Thus this one act of a false teacher changes the current and harmony of the world. This is a general outline; but who can tell us the nature of each individual result—of each link in the endless chain? To know all these consequences by experience we must actually experience them; we must not only experience them individually and in detail, but we must also experience their united and combined result. This is a task beyond the power of the human race combined. Hence to talk of learning results by experience is to babble nonsense like an infant. That man did not get all his knowledge of the consequences of physical acts from God directly we admit, with astonishment that a man of your calibre should deem it necessary to state it. We must,

however, assert that man cannot associate facts with prior facts, in the relation of cause and effect, without an intuition or primary revelation of that relation between two events which is called cause and effect. In other words, the human mind could never associate two events in the relation to each other of cause and effect unless the idea of this relationship had been revealed by God in some manner. As the fashion of denying everything is so popular we may as well join in the rout and deny that there is any such relation as cause and effect, or cause and consequence. And as long as you deny the existence of the first cause we must deny in toto that sequence of events known as cause and effect. Then until you prove that there are such things as causes and effects, the standard of morality which you deduce from them is but the baseless fabric of a dream. Denial, you will observe, is a two-edged sword. You seem to have taken it in your head that Christians admit anything and everything that brings grist to your infidel mill, and that anything you "admit" needs no further proof. In this you are mistaken. The Christian grants you nothing—absolutely nothing. And unless you admit a first cause, God, he denies the existence of all causes whatsoever, and therefore of all effects. If you deny God you deprive yourself of the right to base a standard of morals on causes and effects, because without God, the first cause, they are inconceivable.

Ingersoll—"If man by actual experience discovered the right and wrong of actions, is it not utterly illogical to declare that they who do not believe in God can have no standard of right or wrong?"

Comment—As man cannot by actual experience discover the right and wrong of actions, it follows that he must learn it in some other way, and as there is no other way left

but to learn it from God, it is most logical to declare that they who do not believe in God cannot have the true standard of right and wrong. Man cannot learn the right and wrong of actions by experience, for all human experience is necessarily incomplete, and all knowledge derived from incomplete experience must be incomplete also. Hence a standard of right and wrong that is derived from incomplete experience must necessarily be incomplete, imperfect, defective—in a word, worthless.

We may learn some things from the experience of the past, but if you deny divine teaching how can you know that the experience of the future may not cause us to reject all those things which you imagine the experience of the past has taught us? How do you know but that the experience of the future may demonstrate that polygamy and slavery and wars are right, because in the long run they may prove beneficial to society? How can you assert, with any show of consistency, that these are wrong, since experience has not as yet spoken its last words about them?

Ingersoll—"Consequences are the standard by which actions are judged."

Comment—Then since the consequences of acts cannot be known, this standard cannot be known. Philosophers heretofore held that effects took their nature from their cause, and not the cause from the effects. They could not see how that which is could take its nature from that which is not, or how an effect could be the cause of its own cause's nature. They were keen-sighted enough to see that this involved the dogma of Lord Dundreary, that the tail wags the dog.

Ingersoll—"God or no God, larceny is an enemy of industry."

Comment—To say an act is a larceny is to determine its nature—its quality. You have said that the quality of an action is determined by its consequences. How then can you assert that any given act is a larceny till its consequences are known? To assert larceny, you must assert it of particular acts, for larceny in the abstract is simply nothing, and can have none but abstract consequences, which are no consequences at all, and therefore cannot be an enemy of industry, unless it be industry in the abstract, which again is no industry at all. Larceny, to injure industry, must be larceny in act and practice—the act of A, B or C. But how can you assert that the act of A, B or C is evil or larcenous till its consequences are known? for, according to your philosophy, the nature of the act of A, B or C can be known and judged only by its consequences.

Ingersoll—"Industry is the mother of prosperity."

Comment—Industry, aside from industrious acts, is an abstraction, having no more reality than larceny, aside from a larcenous act. Industry, to exist, must exist as the acts of A, B or C. But here you are again met by your philosophy that "consequences determine the quality of actions," and you cannot assert that the actions of A, B or C are industrious or idle till you know the consequences.

Ingersoll—"Prosperity is good."

Comment—According to your standard prosperity is good only when its consequences are good. But the philosophy of history teaches that prosperity leads to the downfall of nations as well as of individuals. What did prosperity do for Egypt, Greece and Rome? It made the people luxurious, voluptuous and imbecile, and buried the monuments of hardier ages in ruins. It was the siren that led Hannibal, Alexander and Caesar to untimely graves, and Napoleon to Moscow and Waterloo. Prosperity leads

to decay, national, individual, intellectual, moral and physical. When prosperity is at its zenith, decay is at the door; when the tree is in full bloom there is but one step to the sere and yellow leaf. Prosperity has evil consequences; and if, as you say, consequences determine the quality of actions, how can prosperity be good?

Again. Prosperity, aside from those who prosper, is an abstraction, nothing, and therefore the good you assert of it is equally an abstraction, a delusion and a snare.

Ingersoll—"God or no God, murder is a crime."

Comment—It is a bad thing for one to forget one's own principles. You have said that "consequences determine the quality of actions." How then can you assert that murder is a crime until you know the consequences of it? Murder in the abstract is at best only a crime in the abstract, which is no crime at all. Murder, to exist, must be the act of A, B or C. But how can you assert that the act of A, B or C is murder, or a crime, until you know its consequences? According to the new standard of right and wrong set up by you, I have the same right to assert that murder is a virtue as you have to assert it is a crime, until all the consequences of the so-called murderous act are known, since these consequences must determine the nature of the act.

Ingersoll—"There has always been a law against larceny."

Comment—Yes, but the law is unjust if larceny be a virtue. And you cannot assert it is not, as long as all the consequences of the larceny are not known, since they are, according to you, the standard by which the act is to be judged. If there is no God the law against larceny has no moral or binding obligations, for if made by man it must have been made by those who had, against those who had not.

But those who have not are in the majority in the world, and a minority have no right to impose laws on the majority. If there is no God, the real thieves are those who have and hold the goods of this world from the great majority who have not. This is in fact the doctrine of your infidel confreres, the communists of France. Proudhon, a prophet of infidelity, lays it down as a maxim that "property is robbery." The difference between you and Proudhon is this: he denies God and carries that denial to its logical consequences, while you, without an atom of logic in your head, deny God and yet assert the sacredness of property. If there be no God, Proudhon is right; but God or no God, you are wrong.

Ingersoll—"As long as men object to being killed, murder will be illegal."

Comment—Convicted murderers object to being killed; is it therefore murder or illegal to execute them? But here again you show a bad memory. Only five lines above you say: "Consequences are the standard by which actions are judged," and now you tell us that the objection of men to being killed constitutes the illegality of murder! Now, which of these statements do you intend us to believe? Of course we cannot believe them both, since they are contradictory. This is the consequence of trying to reason without a standard of truth and morality.

Ingersoll—"According to Mr. Black, the man who does not believe in a Supreme Being acknowledges no standard of right and wrong."

Comment—You ought to be ashamed to misrepresent an honorable antagonist. Mr. Black never said that, nor anything like it, nor anything from which such an inference could be drawn. He complained of the difficulty of arguing with a man like you who had no acknowledged standard of

right and wrong. That his complaint was just is evident from the fact that in your reply to him you give half a dozen different standards, and all contradictory, as we have just seen.

Ingersoll—"Is it possible that only those who believe in the God who persecuted for opinion's sake have any standard of right and wrong?"

Comment—Only those who believe in the true God, whom you falsely accuse of persecuting, can have the true standard of right and wrong. That those who do not believe in him may have some standard is evident from the fact that you have laid down half a dozen standards, such as they are; and no doubt you could give more if the exigencies of your argument required it. But when Mr. Black spoke of a standard he did not mean India rubber strings. Every man has, or ought to have, some one standard by which to regulate his conscience and his acts, but you have half a dozen worthless ones; hence the difficulty of knowing where to find you. Mr. Black's complaint is that you have no standard that holds you, or that prevents you from acting like the little joker in the game of thimble—now you see it, and now you don't.

Ingersoll—"Were the greatest men of all antiquity without this standard?"

Comment—Which standard? Do you refer to the true standard, or to some standard? These great men had a standard—the will of the gods. They thus recognized a very important truth; namely, that the standard of morals should be a will superior to the human will. They erred in locating this superior or supreme will, but they recognized its necessity somewhere. In doing this these great men paid a magnificent tribute to the true God and to human reason. These men whose genius the world honors were

too great to be atheists. They believed in the existence of God, and failed only to identify him, or understand his nature. They honored the true God when by mistake they accepted a false one, as you would honor a genuine United States bond by accepting a counterfeit through ignorance. They had then a standard of right and wrong, and although it was not the true one, yet they were consistent and held themselves amenable to it in their lives and in their logic. Their philosophy and theology began where yours end. It is your misfortune that you never studied them profoundly, as they deserve to be studied, for they were giants, these men of old.

Ingersoll—"In the eye of the intelligent men of Greece and Rome were all deeds, whether good or evil, morally alike?"

Comment—No, sir. As we have seen, they had a standard—the will of the gods—and therefore all deeds were not, in their eyes, morally alike. Their standard, not being the true one, did not enable them to correctly distinguish the right from the wrong, but it taught them that there was a right and a wrong. In this their standard was superior to any you have advanced; for your denial of God destroys all difference between right and wrong, and leaves the words crime and virtue without a meaning. These men of Greece and Rome were not so stupid as to believe your theory that consequences determined the nature of actions. They never stole the truths, beauties and magnificent results of the Christian religion and tried to make believe they were the fruits of Paganism, as modern infidels try to make it appear that those magnificent results are the fruits of reason and experience. These intelligent men of Greece and Rome had their faults, but they were not given to that kind of lying.

Ingersoll—"Is it necessary to believe in the existence of an infinite intelligence, before you have any standard of right and wrong?"

Comment—Yes. Deny the infinite intelligence, or God, and all deeds are morally alike; there is no right, no wrong, and of course no distinction between them. Where there is no right or wrong there can be no standard of right and wrong. When there is no standard there cannot be any standard. It will not do to say that Christians admit a difference between right and wrong, for they do not admit it, if there is no God; on the contrary, they deny it.

Ingersoll—"Is it possible that a being cannot be just and virtuous unless he believes in some being infinitely superior to himself?"

Comment—You have constructed this question very adroitly—to catch gudgeons. It is not necessary for every being to believe in some being infinitely superior to himself, but it is necessary for every created, finite being to so believe, in order to know what justice and virtue are and conform his life to them.

Ingersoll—"If this doctrine be true, how can God be just and virtuous?"

Comment—Ah! Precisely. This question supposes you caught a gudgeon. Is this play upon words worthy the subject you are treating of? Is it worthy a philosopher whose motto is "honor bright?" As your answer does not contain the doctrine you thought your prior question would necessarily elicit, your last question is simply ridiculous. God is just because he is Justice; and justice and virtue are justice and virtue because He is, and without Him there is neither justice nor virtue, nor anything else. I merely indicate here Christian principles; to enter into a discussion of their metaphysical basis with you would be to

degrade a magnificent science, of which you manifest an ignorance which is only commensurate with your brazen egotism.

Ingersoll—Does he (God) believe in some being infinitely superior to himself?"

Comment—It is not at all necessary. After the trickery of your former question has been exposed, there is not timber enough in this last one to nail an answer to.

Ingersoll—"If there is a God, infinite in power and wisdom, above him, poised in eternal calm, is the figure of justice?"

Comment—It is no pleasant task to reason with a man who talks in this way. The man who can talk only in this manner has no idea whatever of God. He is too intellectually blind to see that to place an abstraction, called justice, above God, is to destroy God. Justice has no existence of its own. To exist, it must exist as a quality, or mode, or form, of something. Aside from that which is just, justice is a pure abstraction—a nonentity. This needs only to be said. And yet you would have us believe that a mode is superior to the real, without which modes are impossible.

Ingersoll—"There is no world, no star, no heaven, no hell, in which gratitude is not a virtue, and where slavery is not a crime."

Comment—Let us confine ourselves to this world. It is the only one you professedly know anything about. You have given a standard of right and wrong, to which I hold you. You say: "Consequences determine the quality of actions." As long as you hold yourself bound by this standard, your talk about virtue and crime is unmitigated hypocrisy; for, until the consequences of acts are known, there is no difference whatever between virtue and crime.

Ingersoll—"I have insisted, and still insist, that it is impossible for a finite man to commit a crime deserving infinite punishment."

Comment—A little more reason and a little less assertion would be more becoming in a philosopher. What you insist on here is correct, however, and no Christian ever thought of asserting the contrary. Finite man can no more experience infinite suffering than he can experience infinite happiness, for between the finite and the infinite there can be no equation. We have had occasion to call your attention to this patent fact before. You will no doubt be astonished to learn that what you insist on so vigorously is asserted with equal vigor by Christian philosophy. But you had a purpose and a meaning in your statement. You are arguing against everlasting punishment; and you begin by stating a self-evident proposition. This being admitted, you proceed to juggle in another, and very different idea. Here is your argument in short: Finite man cannot suffer infinite punishment; therefore he cannot suffer everlasting punishment. Why do you confound these terms? Was it through ignorance or design? If through ignorance, you are to be pitied; if through design, you are not honest. Infinite and everlasting are not convertible terms. Man cannot, because he is finite, suffer infinite punishment; but it does not follow, as you seem to think, that he cannot suffer everlasting punishment. With this distinction your whole argument on this point collapses like a punctured balloon. Happiness and misery are limited by the capacity of the receiver; a finite receiver cannot receive infinite happiness or punishment, but an everlasting receiver can receive everlasting happiness or misery. Man is everlasting, and therefore capable of everlasting happiness or punishment; and all your "insisting" to the contrary is of no consequence.

Ingersoll—"Of the supernatural we have no conception."

Comment—If you have no conception of it, how can you affirm or deny anything about it? To admit that you have no conception of the supernatural after having talked about it through thirty-five pages of the *North American Review* is to advertise yourself a thoughtless gabbler. A moment's reflection should show you that it is absolutely impossible to think or say anything whatever—even nonsense—about that of which you have no conception. That of which we have no conception is to us as that which is not, and that which is not, is not, and cannot be, the object of human thought or intelligence. It is not surprising then, under the circumstances, that you have said many curious and wonderful things in your reply to Mr. Black.

Ingersoll—"Mr. Black takes the ground that if a man believes in the creation of the universe * * * he has no right to deny anything."

Comment—This is mere trifling, and shows what an infidel philosopher is capable of when put to the stretch. There is not a word of truth in what you say, and you knew it when you said it. Mr. Black takes no such ground as you, in utter disregard of the obligations of veracity, attribute to him.

Ingersoll.—"We should remember * * * that the early Christians believed everything but the truth, and that they accepted Paganism, admitted the reality of all the Pagan miracles."

Comment—In making and printing this statement you lose all claim to respectful consideration. We must brand it in the whole and in all its parts as a falsehood; and he who made it is ignorant or malicious, or both. And yet this falsifier talks glibly of "honesty" and "honor bright!" We charge Mr. Ingersoll with falsehood in making the above

statement. We call on him to verify it, or stand as a convicted falsifier. A falsifier cannot be trusted; his glib talk of honesty and virtue must be looked upon as a snare, like that of the profligate who talks of virtue to his intended victim. We can respect an enemy, but when we find deceit and falsehoods in his methods, we relegate him to that disreputable class which affords remunerative employment to detectives and policemen. A falsifier is a manufacturer of base coin, a counterfeiter, a fraud.

REVIEW OF INGERSOLL'S CHRISTMAS SERMON.

By

REVEREND LOUIS A. LAMBERT, LL. D.

Ingersoll—Kepler did not discover or announce what are known as the “Three Laws” because he was a Christian, but, as I said about Galileo, in spite of his creed.

Lambert—What is there in the laws of Mr. Kepler against his creed? Let us see. The first law is that: The planets revolve about the sun in ellipses, having the sun in one of the foci. Will you point out wherein the law contradicts the Scriptures? Copernicus, and after him Galileo, believed the planets revolved about the sun in circles, but I find no text of Scripture that says they don't revolve in ellipses, and therefore cannot see what it had to do with Kepler's creed. The second law is that: If a line be drawn from the centre of the sun to any planet, that line, as it is carried forward by the planet, will sweep over equal areas in equal portions of time. Now, I cannot find anything from Genesis to Revelations speaking of the relation between the movement of radius vector and time. Please point this out in your next lecture. The third law is that: The squares of the periodic times of the planets are as the cubes of their mean distances from the sun. I can see nothing in Kepler's Bible or creed that treats of these dynamic laws. There is nothing in either about the cubes or squares or mean distances from

the sun. It is a pity there is no one with the genius of Kepler to calculate your mean—very mean—distance from the truth when you discuss Christianity.

Ingersoll—Every Christian who has really found out and demonstrated and clung to a fact inconsistent with the absolute inspiration of the Scriptures, has done so certainly without the assistance of his creed.

Lambert—You here, as usual, assume too much. I deny that any Christian or any one else has ever found out and demonstrated a fact inconsistent with the absolute inspiration of the Scriptures. With this denial before you, you must, if you pretend to be a logician, prove your statement. To do this three things are necessary: First, you must prove that the so-called “fact” is a demonstrated fact; and second, you must prove that you have the true meaning, not your interpretation, of the inspired Book; and lastly, that there is a real, not merely an apparent contradiction. But all these difficulties you skip over with the ease and dexterity of a French dancing master, and assume it all to be done. You are not reasoning, you are only talking.

Ingersoll.—When our ancestors were burning each other to please God—

Lambert.—You should say “under pretense of pleasing God.” They followed their ambitions and passions as men have done before and will do on one pretense or another till Gabriel blows his trumpet.

Ingersoll.—When they were ready to destroy a man with sword and flame for teaching the rotundity of the world, the Moors in Spain were teaching geography to their children, with brass globes.

Lambert.—When they were ready to, etc. Why did you halt or hesitate here? The venerable Bede taught the rotundity of the earth before your beloved Moors had es-

tablished themselves in Spain. He was canonized. And Gerbert in the tenth century used a globe in teaching astronomy. The history of the Moors in Spain is the history of wars and bloodshed from the time they invaded that unhappy country until they were whipped out of it.

Ingersoll.—The Moors in Spain were teaching geography to their children, with brass globes.

Lambert.—And while the Moors were so occupied, the Christian missionaries and teachers were teaching literature, the classics and the sciences in the schools of Europe. It is not necessary to lose time and space in naming the educational establishment which laid the foundation of our present civilization. Any text-book of history will give you the information. But as you are fond of contrasts, we will draw another. You say these Moors, Berbers and Mohammedans were intellectually far beyond the Christians. Well, centuries have passed and Christians and Mohammedan influences have had full opportunity of development. The first has progressed till it has produced the highest civilization in the world in political liberty, literature, and the arts and sciences. The second retrograded till the Moors have become a tribe of wandering cut-throats on the northern coasts of Africa, whom Christian nations have had to punish for their piracies. Our own government had to teach them a lesson of good behavior with shot and shell. And the Mohammedans of Turkey and Arabia are reverting into barbarism. Where are the arts and sciences among them now? You have admitted that these people started out with greater advantages than Christians, plus brass globes and Mohammedanism, while the poor, ignorant cut-throat Christians started out with every disadvantage, plus Christianity. Compare the two civilizations and the countries **under** them to-day. Look on this picture and then on that.

Ingersoll.—It has been very poetically said by Mrs Browning that “science was thrust into the brain of Europe on the point of the Moorish lance.”

Lambert.—It would have been of more consequence if it had been truthfully said. You are like Mopsa in “Winter’s Tale” :—

“I love a ballad in
Print, a’-life; for then we are sure they are true.”

But what sciences did these Moors punch into our European heads with lances?

Ingersoll.—From the Arabs we got our numerals, making mathematics of the higher branches practical.

Lambert.—Baron Von Humboldt was not a poet like Mrs. Browning, but it will be conceded that he is a better authority in science and its history. This renowned scholar says: “The profound and important historical investigations to which a distinguished mathematician, M. Chasles, was led by his correct interpretation of the so-called Pythagorean table in the geometry of Boethius, render it more than probable that the Christians in the West were acquainted even earlier than the Arabians with the Indian system of enumeration; the use of the nine figures, having their value determined by position, being known by them under the name of the system of the Abacus.” (“Cosmos,” vol. ii., pages 226 and 358.)

Speaking of the so-called Arabic numerals, the Encyclopaedia Britannica (art. arithmetic) says: “They are now generally acknowledged to be of Indian origin. * * * It was probably in the following century (that is, the eleventh) that the Arabs introduced the notations into Spain.” Now it is known that Gerbert, Pope Sylvester II, taught these Indian numerals in the tenth century. I think the scientist Humboldt’s authority is good enough to offset

that of the poet. While on the question of mathematical science, we may draw another comparison between the condition of mathematical science in Mohammedan countries at the present time as compared with the Christian countries.

Ingersoll.—We also got from them (the Arabs) the art of making cotton paper, which is almost at the foundation of modern intelligence.

Lambert.—Then why did they not continue to use that art and compete in the race of intelligence! Compare the intelligence of modern Christian Europe to-day with that of Mohammedan Turkey, Egypt and Africa of to-day! Arabia lies between India, where paper was manufactured, and Southern Europe. The Mohammedans, among other of their prowling and robbing expeditions, took, in 702, Samarkand, where they learned to make cotton paper and introduced it into Europe. As cotton does not grow in Europe, owing to the climate, it is natural that European peoples would know nothing of its use until introduced by somebody, and it is also natural that the intervening nation should introduce it. We can see no argument against Christianity in this, as Christianity received no commission to teach people the use of the cotton plant. That was left to the enterprise of commerce. It is strange you have no suggestions to make to the founder of Christianity on the advantages of paper and calico. I am not aware that the Koran gives any instructions on the subject. But compare the use of that plant in Christian and Mohammedan countries at the present day, and what is the conclusion we must come to in reference to comparative enterprise and intelligence?

Ingersoll.—We learned from them to make cotton cloth, making cleanliness possible in Christendom.

Lambert.—What I have said about cotton paper applies

equally to cotton cloth. It was an Indian invention, brought to the West through Arabia. Again I say, compare the use and manufacture of cotton cloth in Christian and Mohammedan countries to-day, and draw a conclusion. Soap is a more useful article in the way of cleanliness than cotton. What a pity you could not introduce it to filthy Christians on the point of a Moorish lance. As you are so fond of those Arabian Mohammedans, it is strange you would not prefer to live among them. But you know better. If you lived among them and talked against their religion and Koran as you talk against the religion and Bible of Christians, among whom you live in peace, they would bow-string you or tie you up in a sack and throw you into the Bosphorus, where no doubt you would float, buoyant as a gas bag.

Ingersoll.—It will not do to say that the religion of the Greeks was true because the Greeks were the greatest sculptors.

Lambert.—It is a great advantage to have a man among us who is able to clear up this obscure point with a dash of his pen. But who ever claimed it would "do to say" it? That is what I would like to know. I am not aware that the Greeks ever made such a claim, or that any one made it for them. Then why argue against a position that no one seems to know anything about?

Ingersoll.—Neither is it an argument in favor of monarchy that Shakespeare, the greatest of men, was born and lived in a monarchy.

Lambert.—Neither is it an argument against a republic that Ingersoll lives and talks gush, blasphemy and cheap learning in it. But it is an argument that a Christian people love liberty and will put up with abuse of it rather than abolish the use of it,

The works of Shakespeare are a proof of the beneficent influence of Christianity, for those masterpieces of thought are inexplicable if you take away the Christian truths and moral principles upon which the mighty fabrics of his genius are based. If Shakespeare's work were forgotten, and a thousand years hence a copy were found, the reader would know that their philosophy and motive are Christian. It fits only in Christian civilization and out of it is unintelligible. His genius was informed and directed by Christian thought. It is well to remember that this wonderful man was a Christian.

Ingersoll.—As a matter of fact the civilization of our time is the result and countless causes with which Christianity had little to do except by way of hindrance.

Lambert.—Then how account for the fact that the civilization of our times is found only where Christian influence and teaching prevail? There are four kinds of civilization—the Chinese, the Indian, the Mohammedan and the Christian, and the last is the civilization you refer to when you speak of “the civilization of our time.” It is the result of the Christian idea of life and human destiny, spurring the human intellect to its highest activity and directing it to its highest development. Eliminate it from human affairs and the present state of enlightenment is inexplicable. Your dashing statement will not prevail against the great thinkers of modern times. Vigor of assertion does not supply the place of truth.

Ingersoll.—Does the Doctor think that the material progress of the world was caused by this passage: “Take no thought for the morrow?”

Lambert.—Speaking for myself, I should say that the material progress of the world is by no means the highest progress of the world. I believe that a Thomas of Aquin, a Mi-

chael Angelo, a Raphael, a Copernicus, a Galileo, a Kepler, a Dante, a Shakespeare, a Newton, a Descartes and a Leibnitz do more honor to humanity and express a higher progress and civilization than all your Girards and Astors, Vanderbilts and Goulds, Rothschilds and Rockefellers, syndicates and corporations in existence put together. Intellectual progress stands on a higher plane than mere material progress—than wheat deals, coal deals, petroleum deals and other deals by which the wealth of a nation is absorbed by the few to the detriment of the many. But as you believe that nothing but matter and its forms exist, your low groveling and gross idea of progress is a matter of course, as with your philosophy there can be no spiritual, moral or intellectual world. But even this material progress is the result of the higher, the intellectual progress and energy with which the genius of Christianity inspired those under its influence—for outside this Christian influence there is not even material progress. This material progress follows the light of Christianity as the waves of the ocean heave up and follow the light of the moon. It is needless to say that it is not because of any one text of Scripture or any one Christian law, and no one should ask such a foolish question. It is the result of Christianity as a unit of force and influence extending its energies in every field of human activity.

Ingersoll.—The Rev. Mr. Peters, in answer, takes the ground that the Bible has produced the richest and most varied literature the world has ever seen.

Lambert.—His ground is solid and invincible, as you would have seen if you had allowed your powerful mind to meditate long enough on it to take in its full import. It is not too late yet. We will meditate on it together.

Ingersoll.—This, I think, is hardly true.

Lambert.—You think.

Ingersoll.—Has not most modern literature been produced in spite of the Bible?

Lambert.—Do you ask this question for information, or do you insinuate it as a sort of interrogative argument? But in any case I answer that most modern literature has not been produced in spite of the Bible, and I will go further and say it would not have been produced at all if the Bible and Christianity had not existed. But proceed.

Ingersoll.—Did not Christians, for many generations, take the ground that the Bible was the only important book?

Lambert.—No, they did not.

Ingersoll.—And that books differing from the Bible should be destroyed?

Lambert.—No, they did not. Having answered each question categorically, I will now reply to the general drift of your interrogative argument—which is the lowest and most non-committal kind of reasoning known to logic. A system of religion, when its doctrines once take possession of a people's mind, develops itself in their individual, social, political, ethical and aesthetical life, and becomes the foundation of all these forms. To the aesthetical life belong literature, art and science. Hence it is that the books which contain the dogmas of a religious system are the foundation, the source from which are developed the habits of thought, the literature, arts and sciences of a people whose minds have been imbued with those dogmas of fundamental religious principles. The writings of Lao-tse and Confucius are the basis of Chinese social, political and ethical life, and the foundation of their art, science and literature. The Zend-Avesta of Zoroaster is the same for the Persians, the Vedas and the writings of Gautama Buddha for the East Indians, the Koran for the Mohammedans, and the Bible for the Jews and Christians. Now all these peoples have,

during the course of ages, worked out in their forms of life and thought those dogmas which once took possession of them. Hence the difference in their life, history, literature and art. Now as the writings of Confucius form the basis of Chinese literature and the Koran that of Mohammedan, so in like manner the Bible is the foundation of Christian literature. You will observe as the books differ the literature differs, and as Christian literature is the most excellent in the world—the fundamental religious principles which are found in the Bible are the most excellent and true. An apple-tree produces apples, a pear-tree pears, a peach-tree peaches—each according to the nature of the life that animates its roots. All these various civilizations and literatures are the fruits of the different religious systems. The founder of Christianity says: "By their fruits ye shall know them." By Christian literature I do not mean only books that have been written on Christian subjects or in defense of Christian doctrines, but the whole body of literature of whatever kind and character that is called Christian in contradistinction with Pagan, Chinese, Indian, Mohammedan literature, in a word, all that vast intellectual structure that has been built up in the Christian world and life during the last eighteen hundred years. And I say that the word of God is the source, foundation and centre of it all—the leaven in the dough. What! you will ask, are Shakespeare and Moliere and Lope de Vega and all the works of fiction and history and art and sciences, Christian literature? I answer yes. They are all the result of that intellectual fermentation produced by the introduction of Christian revelation into human society, and the influence it threw around the human mind. Even the infidel cannot throw off the influence in which he is born and grows up, for his mind is like the chameleon; it takes its color from the

food on which it feeds and the environments in which it lives. Hence, the thoughts, even of the infidel in the Christian pale, run parallel to or against Christianity. However he may try to avoid it, his thoughts move in reference to Christianity. He cannot think like a Chinese or a Hindoo. He must think in Christian modes of thought—even when he fights against it. It was probably thoughts like these that the Rev. Mr. Peters had in mind when he said that the Bible produced the richest and most varied literature in the world. But did not Christianity destroy books that differed from the Bible? Even granting this, it would not help your argument, for Rev. Mr. Peters referred to a literature that exists, not to a literature that is destroyed.

Ingersoll.—In short, the philosophy that enlightens and the fiction that enriches the brain, would not exist. The greatest literature the world has ever seen is, in my judgment, the poetic—the dramatic; that is to say, the literature of fiction in its widest sense would never have been published.

Lambert.—No one who reads your writings need be told that you are fond of fiction. But all this great literature you speak of was published in Christian times and countries. Dante, Alfieri, Metastasio, Goldoni, Silvio Pellico and others in Italy; Calderon, Cervantes, Lope de Vega, in Spain; Moliere, Le Sage, Racine, in France; Spencer, Ben Jonson, Shakespeare, Beaumont, Fletcher, Milton, Tennyson, and others in England, were Christians, and were applauded, encouraged and supported by Christians.

Ingersoll.—Certainly, if the Church could have had control, the plays of Shakespeare would never have been written.

Lambert.—Shakespeare lived and wrote under Elizabeth and James. Under these two monarchs the Church of Eng-

land held full sway, and many were put to death on account of their religion; and I do not see why they could not have hanged or beheaded Shakespeare if they had so desired. But he lived, encouraged by monarchs and people, all of whom were Christians, and died in peace in the Christian faith, as the following extract from his last will and testament will show:

“In the name of God, Amen. I, William Shakespeare, of Stratford-upon-Avon, in the county of Warwick, gent., in perfect health and memory (God be praised!), do make and ordain in this my last will and testament in manner and form following; that is to say: First, I commend my soul into the hands of God my Creator, hoping and assuredly believing, through the only merits of Jesus Christ my Saviour, to be made partake of life everlasting; and my body to the earth, whereof it is made.”

Such is the creed that gave direction to the mighty genius of the greatest poet that ever wrote. You have a lecture on Shakespeare, and no doubt studied him somewhat, besides what you ate to prepare it. You probably read his will, and yet you write: “If the Church could have had control, the plays of Shakespeare would never have existed.” Is it honest?

Ingersoll.—Thousands of theological books have been written on thousands of questions of no possible importance. Libraries have been printed on subjects not worth discussing,—not worth thinking about,—and that will, in a few years, be regarded as puerile by the whole world.

Lambert.—There is no doubt of it. You have written some works on Moses and other scripture subjects. A great many useless books have been printed and are being printed, which time has relegated and will relegate to trunk makers. But the fact still remains that Christians were the

founders of the great libraries where books on science, history, philosophy, theology, classics and the drama, were preserved with care. This fact alone is enough to disprove your oft-repeated assertion that Christianity is the enemy of learning, for had it been it would have imitated your beloved Turks who destroyed the great Alexandrian library. The argument of the Mohammedan leader is justification of his act of vandalism was that if that celebrated library contained more than the Koran, it contained too much and should be destroyed. If it contained the same, it was unnecessary and should be destroyed; and if it contained less, it was insufficient and should be destroyed. So it was to be destroyed in any case. It is unnecessary to say that Christianity never adopted this destructive logic.

Ingersoll.—The best modern historians of whom I have any knowledge are Voltaire, Hume, Gibbon, Buckle and Draper.

Lambert.—Your admiration is accounted for when we know that all these writers are anti-Christians. But to show the value of your judgment of the character of historians, I will give the opinions of some men whose judgment will be considered of more weight than yours. And first as to Voltaire, as you mention him first.

Frederick Schlegel writes: "Whilst French literature was stocked with the productions of freely narrators, couched in respectable and easy diction, it was altogether without a really classic national history, the work of some great original genius. Of this want, then, Voltaire was fully cognizant, and, in accordance with the comprehensive grasp of his ambition, he sought to supply that want. France herself acknowledged the utter failure of his attempt; and that neither in point of art nor of representation and style, suited to the range of history, can he for a moment be com-

pared, I will not say with the best ancient authors, but with the leading historians of England."

Mathews in his "Hours with Men and Books," says: "The man who has not a high ideal of the historian's office, can never achieve success as one." "History," wrote Voltaire to a friend, "is, after all, nothing but a parcel of tricks we play with the dead. As for the portraits of men, they are nearly all the creatures of fancy; 'tis a monstrous piece of charlatanry to pretend to paint a personage with whom you have never lived." Lecky, himself a rationalist, in his "Rationalism in Europe," says that Voltaire has a deep stain upon his memory—"A dark, damning stain which all his services can never efface: He applauded the partition of Poland."

You probably never read "Letters of Certain Jews to Voltaire," in which he is proved to be as untrustworthy in his statements about the Bible as even yourself.

You next mention Hume as one of the best modern historians.

Of this historian, Lecky says: "Whilst Bishop Horsley was proclaiming that subjects had nothing to say to the laws except to obey them, Hume was employing all his skill in investing with the most seductive colors the policy of the Stuarts, in rendering the great supporters of liberty in the seventeenth century odious or ridiculous, and in throwing into the most plausible aspects the maxims of their opponents."

Of this same Hume, Schlegel wrote: "He can only be regarded as an eminent party historian, the first in his peculiar method and view, not the truly great author of a performance at once natural in spirit and in genius. His description of earlier time is very unsatisfactory; having no affection for them he could not sufficiently realize them."

"It was," says Mathews, "a favorite boast of his (Hume's) that his first account of the Stuarts was free from all bias and that he had held the balance between Whig and Tory with a delicate, impartial hand. Ten years after the first publication of his work, irritated by the outcry against him 'for presuming,' as he expressed it, 'to shed a generous tear for the fate of Charles I and the Earl of Stafford,' he avenged the censure by recasting his historical verdicts, so as to render them offensive to the party that attacked him. * * * Hume changed the description of Mary's character in his history, because his printer said he would lose five hundred pounds by the publication of it. 'Indeed,' said Hume, 'he almost refused to print it; so I was obliged to alter it as you saw.' * * * We need not be surprised, therefore, that the searching investigation, to which this history was subjected some years ago by George Brodie, brought to light so many departures from truth both willful and intentional."

Cobbet's opinion of Hume is given in his usual vigorous style. He describes his "certain, unquestioned facts" as "a tissue of malignant lies" and speaks of "the malignity of this liar" who was "a great, fat fellow, fed in considerable part out of public money, without having merited it by any real public service."

Coleridge in his "Biographia Literaria" accuses Hume of having stolen bodily his famous "Essay on Association" from the Commentary of St. Thomas Aquinas on the "Parva Naturalia" of Aristotle.

Macaulay says: "Hume is an accomplished advocate. Without positively asserting much more than he can prove, he gives prominence to all the circumstances which support his case; he glides lightly over those which are unfavorable to it; his own witnesses are applauded and encouraged; the

statements which seem to throw discredit on them are controverted; the contradictions into which they fall are explained away; a clear and connected abstract of their evidence is given. Everything that is offered on the other side is scrutinized with the utmost severity; every suspicious circumstance is a ground for comment and invective; what cannot be denied is extenuated or passed by without notice; concessions even are sometimes made; but this insidious candor only increases the effect of the vast mass of sophistry." "The same author," says Gibbon, "deserves very severe censure on the same ground."

Professor Adamson in the "Encyclopaedia Britannica," says of Hume's "History of England:" "It has been the business of subsequent historians to correct his misrepresentations so far as they referred to the period of which he had fair knowledge, and to supersede his accounts of those periods which his insufficiency of knowledge disabled him from treating in a manner worthy of him. The early portion of his history may be regarded as now of little value."

As to Gibbon, the author of "Hours with Men and Books," writes: "The author of *The Decline and Fall of the Roman Empire*," has Gibbonized the vast tract over which he has traversed. The qualities of the historian's character steal out in every paragraph; and the reader who is magnetized by his genius rises from the perusal of the vast work informed of nothing as it was in itself, but of everything as it appeared to Gibbon, and especially doubting two things—that there is any chastity in women or any divine truth in Christianity."

Macaulay says of Gibbon: "He writes like a man who had received some personal injury from Christianity, and wished to be revenged on it and all its professors."

And Whately says of Gibbon: "His way of writing reminds one of those persons who never dare look you in the face."

As to the other two whom you mention, Buckle and Draper, I know little, but as you put them in your list I deem that alone sufficient reason to conclude that they are of the same kidney as the others.

There, Mr. Ingersoll, are the men you name as the best modern historians. Of course, you qualify your statement by saying "of whom I have any knowledge—" which is a very important qualification indeed.

Ingersoll.—The gentleman (Dr. Peters) makes another mistake, and a very common one.

Lambert.—The gentleman made no mistake. He struck the true key to reply to you. You had stated that "the Church was an enemy of education." He, to show the untruthfulness of this, adduced an overwhelming array of evidence. What did you do? Did you meet him fair and square like an honest, candid man and withdraw your accusation or attempt to discredit the facts adduced by him?" No; you sneaked away from the defense of your charge and pretended that his facts were adduced to prove the divine origin of Christianity—a point that was not then in question. You are an eely opponent, and one needs to have sand in one's hand to hold you. You constructed a little abortion of a syllogism and attributed it to him thus:

Ingersoll.—This is his (Dr. Peters' argument: Christian countries are the most intelligent; therefore they owe that intelligence to Christianity. Then the next step is taken. Christianity being the best, having produced these results, must have been of divine origin.

Lambert.—Dr. Peters made no such argument in his reply to you and when you say he did you show an utter want

of that candor of which you talk so much. He adduced facts to disprove your false statement that "the Church is an enemy of education," and the divine origin of Christianity came not in the line of his reasoning. Just here is the irksomeness of disputing with you. One must be eternally correcting your blunders and misrepresentations and holding you to keep you from dodging issues after you have raised them. There is nothing easier than putting silly arguments in the mouth of your opponent and then displaying your dexterity in oversetting them. It is a little game of this kind that I have caught you in here. No Christian with any logic in his head argues that, because Christian civilization is the highest and best in the world that the Christian religion is therefore of divine origin. As well might one argue that Howe's sewing machine is superior to all others; therefore Howe's sewing machine is of divine origin. And thus you dodge your opponent's fact by misrepresenting him and Christians, and then go off with a lot of unmitigated rot about Egypt and Rome, Greece and India. I will show you how the Christian argues and see what you can make of it. Christian civilization is superior to any other civilization in the world. Christian civilization is the result of Christian principles, from which it springs. Therefore Christian principles are superior to the principles underlying any other civilization. You will observe that the purpose here is not to prove the divine origin of Christianity, but the superiority of its principles or fundamental truths, over those of all other religions of the world. Having got this far, the mind is prepared to consider the arguments for the divine origin of the religion which teaches those truths. How different this sounds from your tricky presentation of an argument, which enabled you to ring in your familiar pagan roundelay.

Ingersoll.—It is not evident to all that if the churches in Europe had been institutions of learning—

Lambert.—The churches were the centres around which the institutions of learning, the schools and universities clustered.

Ingersoll.—If the domes of cathedrals had been observatories—

Lambert.—I am not aware that it was forbidden to make observations from these domes. The tower of Pisa is attached to the Cathedral, and it was good enough for Galileo.

Ingersoll.—If the priests had been teachers of the facts of nature, the world would have been far in advance of what it is to-day.

Lambert.—In other words, if the ninth century had been the nineteenth, this would be the twenty-ninth century.

Ingersoll.—Countries depend on something besides their religion for progress.

Lambert.—This is one of those profound observations of yours that make your admirers stare in wonder. I venture to say you will find nothing like it in any philosophy from Plato and Aristotle down to Gulielmus Prope, more commonly known as Bill Nye. I am sure I never read anything quite up to it, and I hope I never will. It has such a titillating effect on the risible muscles when it comes on one with an honestly-believe-honor-bright-courage-of-the-soul sort of suddenness. I frankly admit its truth, and all the more readily as I have so rarely the opportunity of agreeing with you. Without food and drink enough to keep body and soul together, progress, at least in this world, would be of a rather jejune character. But the progress produced by food and drink without fundamental truths enough to give the human mind a good working majority would be of a fat and lumpish kind; while the indispensable

conditions of life, plus true religion, give true civilization and progress.

Ingersoll.—Nations with a good soil can get along quite well with an exceedingly poor religion.

Lambert.—Egypt has the most fruitful soil in the world. Yearly the Nile feeds it with its rich, fruit-bearing deposits, so that it needs but the touch of the human hand to make it smile with waving golden grain. Notwithstanding all this, it does not seem to have got on quite well with an exceedingly poor religion. Turkey is a good soil and so is India, Persia and Africa; they have exceedingly poor religions there, yet they don't seem to have got on quite well, particularly as compared with less favored countries where they have the true—that is the Christian—religion. While the latter are alive, flourishing, intelligent and civilized, the former seem to suffer under an intellectual blight that paralyzes energy and produces stagnation. During your profound meditation did this contrast ever occur to your powerful mind? True, they got on, but they do not get on “quite well,” as a doctor would tell you after examining their condition, though he might assure you with professional confidence that they are getting on “as well as could be expected under the circumstances.”

Ingersoll.—And no religion has yet been good enough to give wealth and happiness to human beings when climate and soil were bad and barren.

Lambert.—This is another of your sage remarks. But I am not aware that any one ever recommended religion as a substitute for climate and soil, and if you imagine that religion was introduced into the world as a sort of guano bed plus a moral code, you have been laboring under a false impression. Did it ever occur to you that in those parts of the world where nature is most generous of her

gifts and bestows them on man with lavish profusion, religion has but little influence and the arts and sciences are unknown? Follow the equator with the sun around the globe and you will observe this striking fact.

Ingersoll.—Religion supports nobody.

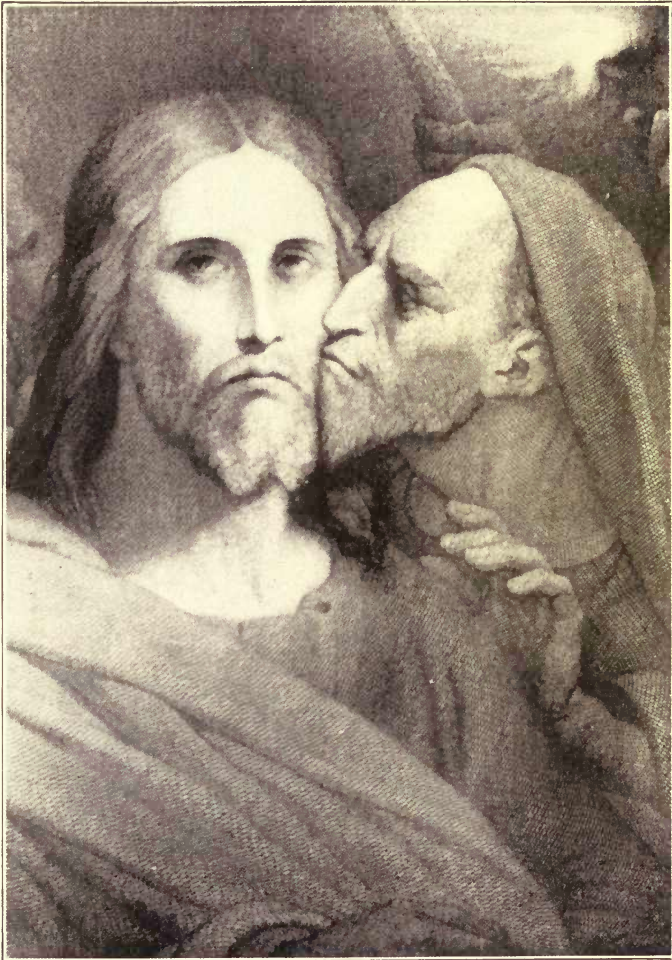
Lambert.—The "American Cyclopaedia," in supplement to volume 9, tells us that your father was a Congregational minister. As a rule, ministers and their families are supported by their congregations on the Pauline principle—that he who serves at the altar should live by the altar. There was a time, then, when the bread you ate, the bed you slept on, and even the little baggy, blue jean breeches you wore were supplied from the penny collection and the clergyman's salary. You err, then, when you say, with such dogmatic fervor, that "religion supports nobody." It is in this sense only that religion is a "perpetual mendicant"—as you so elegantly express it. Applause has weakened your memory, and made you forget that in your cynical and cruel words you were branding your parents as agents of religion in its perpetual mendicant business, and, like Ham, ridiculing your own father's nakedness. I do not say you did this unfilial thing intentionally, you simply did not think of it. I do not speak of these things, which your coarse remark has forced me to refer to, as a humiliation or dishonor. The dishonor and disgrace is in the forgetting of it, and the gross ingratitude of it, and your mean fling at religion as a "mendicant," in your pride of success and better circumstances. How embarrassed you would be to introduce the honest old Congregational minister and his wife to your present following! And how embarrassed those old folks would be, and how sorrowful! It is well they sleep in peaceful and honored graves. They suffer no pain or shame from the coarse diatribes of their unworthy son

against the religion that cheered their weary way through life and gave them hope of peace and rest beyond. You mention with pride the name of Franklin. Let me quote for your benefit from a letter he wrote to Paine to dissuade him from publishing his infamous "Age of Reason." It runs thus: "Among us it is not necessary, as among Hottentots, that a youth to be raised into the company of men should prove his manhood by beating his mother."

In these remarks some of your kid-gloved, eiderdown namby-pambies may accuse me of harshness. I ask them what they think—if they can perform that operation—of your expression that "religion is a perpetual mendicant. It lives on the labor of others, and then has the arrogance to pretend that it supports the giver," and your saying in reference to Christian ministers in relation to Voltaire's death: "Upon the fences of expectation gathered the unclean birds of superstition impatiently awaiting their prey." Has a man who talks in this way a right to be treated with any reference to his supposed delicate feelings? I believe in dealing with men like you we should not lose time or space in concocting fine-spun, delicate terms of expression to cover up or soften the thoughts suggested by your conduct and your sophistries and misrepresentations. Your fancy phrases and rounding periods do not make your coarse insults any the less offensive and outrageous; and those intellectually flabby people who imagine you should be always touched with lavender kids are the best illustrations of Darwin's theory of man's descent from those burlesque imitations of him—the gibbering, grinning, lascivious, unclean, vile-smelling monkeys. They are standing evidences of an unwholesome and perverted taste. It is always proper to call a spade a spade. I cannot understand how some men calling themselves ministers of Christ, and wishing to be considered as

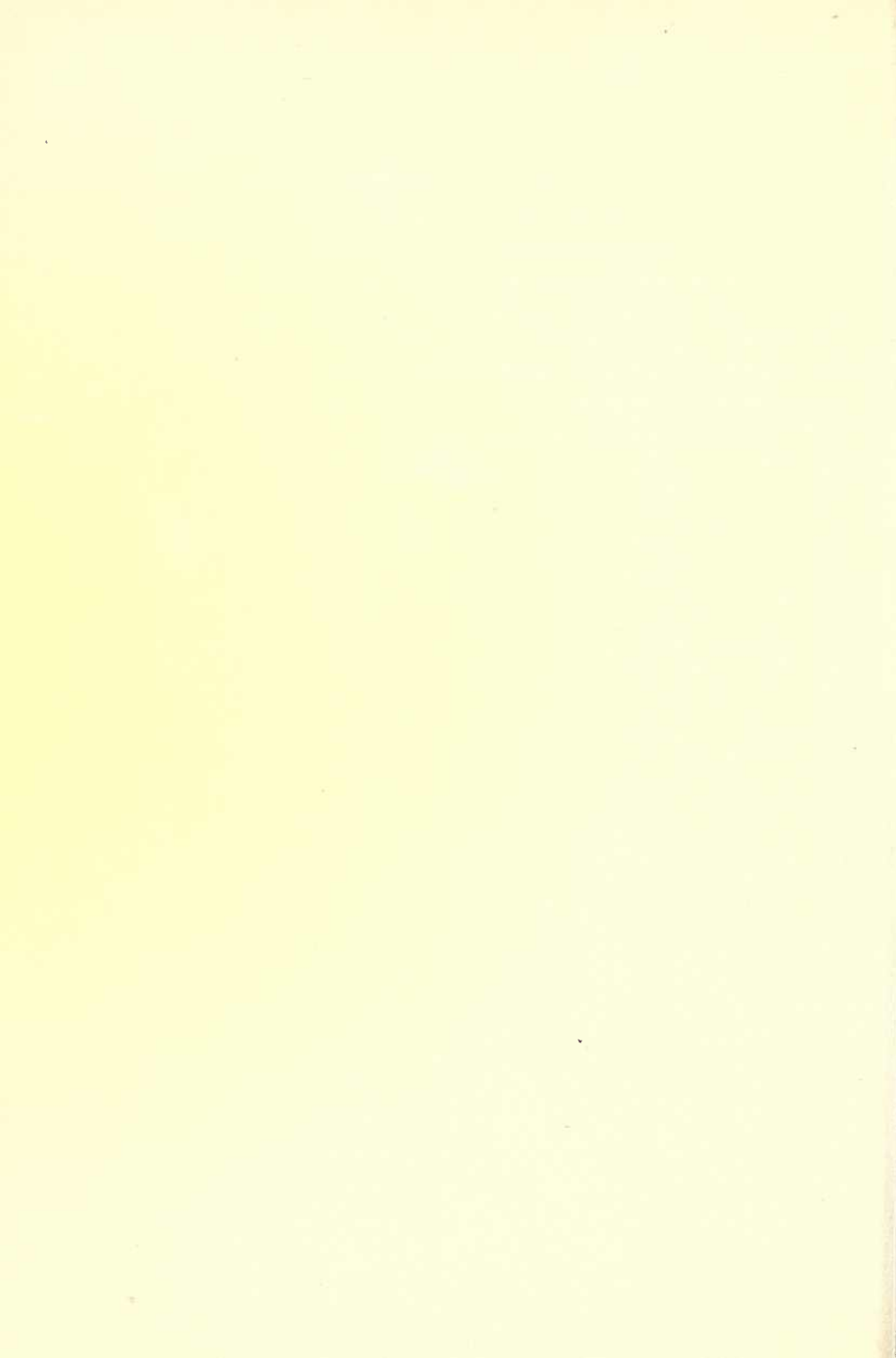
such, and drawing their pay as such, and wearing long-tailed coats and white neckties as such, can phrase their replies to your insults to their creed and Creator as if they courted the sunshine of your fat smile of approval, fished for compliments at your hands, and wished to be considered by you as fine, liberal, broad-minded fellows, wonderfully out of place in the pulpit. They would honor religion more by stepping down out of their pulpits, and openly and at once enrolling themselves under your flag. It is a small compliment to you to say I respect you more than I do them. Their conduct is the saddest commentary on the times we live in, and they deserve the loaded lash of the whip with which you have so frequently scourged them. I think if there could be a plea made for the mitigation of the sentence of Judas Iscariot, it should be said of him that while he betrayed his best friend and master, he did not wear a white choker or a pious simper and pretend to be His friend after he had kissed Him; and that he quit the ministry and hanged himself with a halter, thus ridding the world of the scandal of his visible continuance. I believe on the great day of reckoning, in the Valley of Decision, the Judge of the quick and the dead will look on you and Judas Iscariot with less disapprobation and loathing than on those panderers to your inordinate vanity.

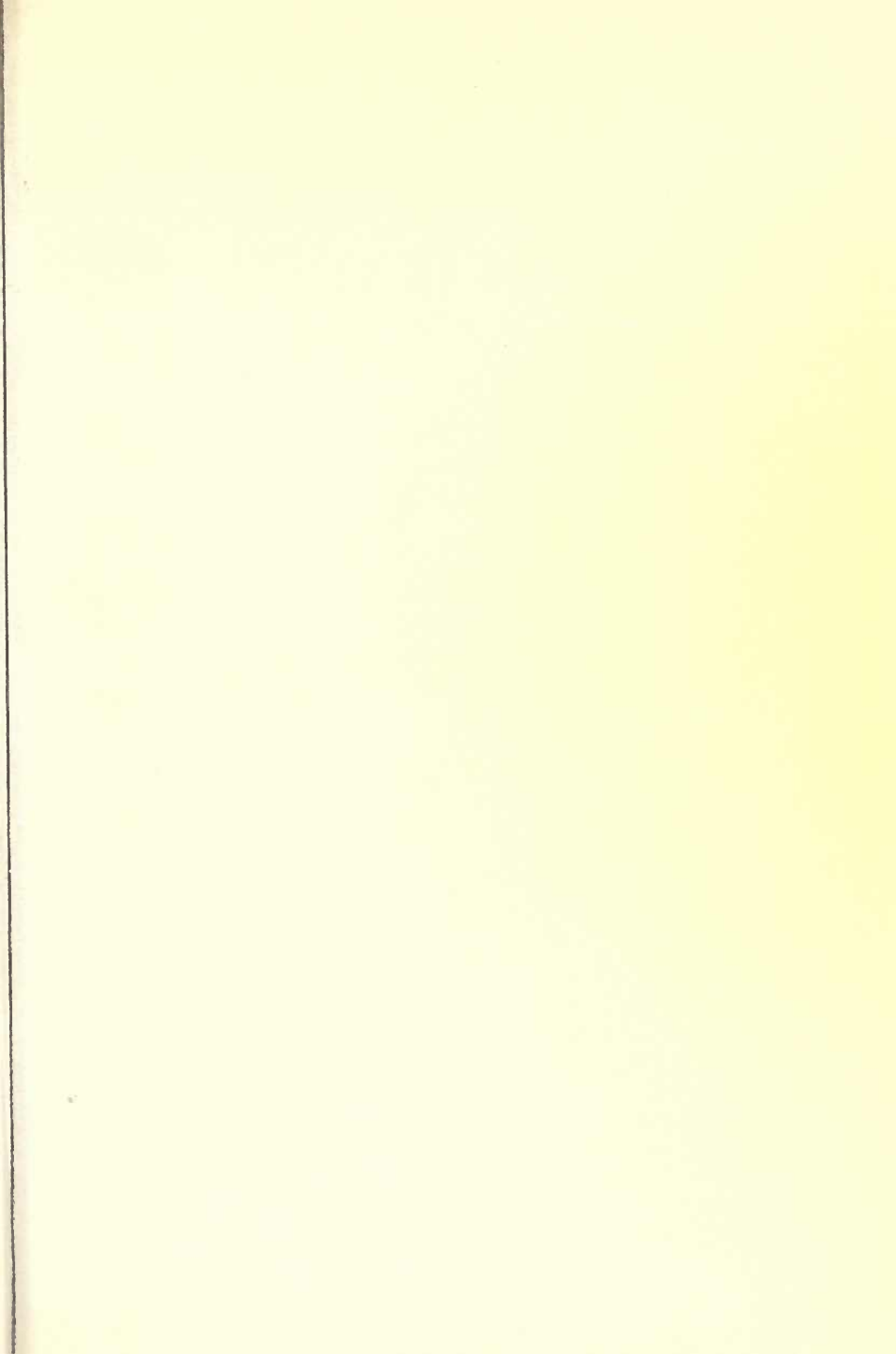
You are a child of Christendom. This fact is beyond your power to change. You are a prodigal, it is true. But when old age makes the quick blood move slowly, when the pleasures that please lose their charm and become husks and Dead Sea apples—stale and unprofitable,—when your mind, free from the pressure of excitement incident to ephemeral applause, settles down to think of the problem of human life and destiny in a manner and with the mental integrity worthy of it, you may come back again weary and



THE KISS OF JUDAS—BY SCHEFFER.

heart-sick of all shams and rejoice those whom you now scandalize. This is a possible but not a probable ending of the agnostic scene when the curtain falls and shuts from your sight forever the bright world which you have made the god of your idolatry. Death points its skeleton finger at us all, and when the light of eternity begins to shine in our faces, the honest man is strong enough to try to put himself right with the universe and square his mind to the truth.







SAINT THOMAS AQUINAS.

SAINT THOMAS AQUINAS'

Sublime Theological and Devotional Treatise,
"THE VENERABLE SACRAMENT OF THE
ALTAR."

(First English Translation.)

BIOGRAPHICAL NOTICE.

Saint Thomas Aquinas, the author of the treatise which follows this introduction, was born towards the end of the year 1226, in the neighborhood of the little town of Aquino, in southern Italy. His father was Landolph, Count of Aquino, and Theodora, daughter of the Count of Theate. When he was five years old he was intrusted to the care of the Monks of Mount Cassino to be by them educated in learning and piety; thence he was removed, at the age of ten years, to the University of Naples, where in the midst of great disorder and licentiousness, he persevered in a regular and holy life, and attained to considerable proficiency in his studies. At the age of seventeen years he received the habit of the order of St. Dominic, at which his parents were much angered, and to be out of the reach of their influence, our Saint induced his superiors to send him to Paris. On his journey to France he was forcibly seized, by his own brothers' orders, and imprisoned in a castle belonging to his parents; here entreaties, force and guile were all tried in order to shake his resolution, but with no effect;

his firmness somewhat disarmed the opposition of his mother and converted to the religious life one of his sisters. Escaping from his captivity, he fled to Naples, and after making his profession, he studied at Rome, Paris and Cologne. When but twenty-two years of age this extraordinary man was appointed by the General Chapter to teach at the last named city.

To profound learning our Saint added a life of the highest sanctity, he never read or wrote without previous prayer, and had an overflowing devotion to the Blessed Sacrament. When saying Mass he seemed to be in a rapture, and was often dissolved into tears.

In 1252 he went to Paris, where he enjoyed the esteem and confidence of the Holy King, St. Louis. Nine years later Pope Urban IV. called him to Rome and kept him in constant attendance upon himself. By this Pontiff, St. Thomas was employed to draw up the office for the newly instituted Feast of Corpus Christi.

In March, 1274, the Saint having lived a life glorious with spiritual and intellectual achievements, passed to his reward while visiting the Cistercian Abbey of Fossa-Nuova.

St. Thomas was canonized by Pope John XXII at Avignon in 1323.

In 1567 St. Pius V conferred on the Saint the title of Doctor of the Church; and the Pope Leo XIII, by a Brief of August 4th, 1880, instituted him Patron of all Catholic Universities, Academies, Colleges and Schools.—Editor.

THE VENERABLE SACRAMENT OF THE ALTAR.

By

SAINT THOMAS AQUINAS.

CHAPTER I.

OF THE THREE CAUSES OF THE INSTITUTION OF THE SACRAMENT OF THE BODY OF CHRIST.

Come, eat of My Bread, and drink of the Wine that I have mingled.

In these words the Lord invites us to the salutary banquet in which He has prepared a precious food—to wit, His Body and Blood—according to that saying, “Debate thy cause with thy neighbor himself, and discover not a secret to another.” The secret is the Sacrament of the Altar; a holy secret, not to be discovered to unbelievers, but only to the faithful.

Note, the cause of its institution threefold—the remembrance of the Saviour, the sacrifice of the Altar, and the Food of man. These three effects were contrived by Divine Wisdom against three ancient evils, to wit: against forgetfulness of God; against the debt which we owe from taking that which belonged not to us; against the corruptions of the poisonous apple. For our first parents fell into these three evils, deceived by the guile of the serpent, and by them their posterity became infected.

Concerning the first: The beginning of man's pride was apostasy from God, since, as saith the Wise Man, his heart departed from Him that made him, namely: through his forgetfulness in his harmful negotiation with the serpent, as we see even at this present day in the deeds of the wicked.

Concerning the second. When the woman saw that the tree was good for food and pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat, and thus they both were guilty of theft. Those commit the like theft who exceed the due measure in their use of earthly creatures.

Concerning the third: Of the tree of the knowledge of good and evil thou shalt not eat, for in the day that thou eatest thereof thou shalt surely die; and in the blessing which they then possessed, the immortality of the body, they were corrupt and became abominable in their doings. In like manner also they who take the poison of sin slay and destroy their souls.

Wherefore against this threefold ancient evil this Sacrament was instituted. "Take eat, This is My Body Which is given for you; this do in remembrance of Me." This do, saith He, in remembrance of Me: this is the first cause, remembrance of the Saviour against forgetfulness of Him. Which is given for you—to wit, that the Lamb of God should be offered: here is the second cause, namely, the Sacrifice of the Altar against the robbery of man. Take, eat: here is the third, medicinal food against corruption. The remembrance of the Saviour against forgetfulness is the first cause: to the end that, being admonished by this, our whole mind and all our senses, which have been turned away from God, and which we have permitted to wander with evil thoughts and delights, may be dragged away from

those hurtful pleasures, wholly restored to God. Wherefore He saith, "Do this in remembrance of Me."

Eusebius saith: Since the Lord was about to remove His Body from the eyes of the Apostles and to raise it above the stars, it was necessary that in the day of the Last Supper He should consecrate for us the Sacrament of His Body and Blood; to the end that It, offered once as a Ransom, should be offered now as a mystic Oblation; and the Victim should be everlastingly retained in memory, and should always be present by His grace.

Note: Three arguments of the Redeemer's love compel us to keep Him ever in remembrance—the remission of sins; the redemption of His pledge; the redemption of His benefits.

Of the first: I, even I, am He that blotteth out thy transgressions for Mine own sake and will not remember thy sins.

Of the second: Forget not the friendship of thy Surety, for He hath given His life for thee. Open to Me, My Sister, My love, for My head is full of dew, and My locks with the drops of the night. Open to me: that is, receive Me into thy mind, into thy memory and love, because My head, that is My Divinity, is full of dew, that is of mercy to forgive sins; and My locks, that is My Humanity, with the drops of the night: that is, of the effusion of tears, of the sweat of Gethsemane and the Blood of My Passion to redeem thy heritage, which had been impawned for the satisfaction of thy sins.

Of the third: Beware that thou forget not the Lord thy God in not keeping His commandments; lest, when thou hast eaten and art full, then thy heart be lifted up, and thou forget the Lord thy God. As there is no moment in which man does not enjoy the godness of God, so there ought to

be no moment in which it is not present to his memory.

The second cause of the institution is the Sacrifice of the Altar because of the daily robbery, so to speak, committed by our sins; that as the Body of the Lord was once for all offered on the Cross for that original debt, so It may be perpetually offered on the Altar for our daily offenses, and that in It the Church may possess a gift precious and acceptable, and beyond all the sacrifices of the Law, to appease God. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as of the king and soldiers; that is, of Christ and the Church.

Saith Pope Alexander: Nothing can be greater in the Sacrifices of the Church than the Body and Blood of Christ. Nor can any oblation be superior to This, but rather It excels all, and is of a pure conscience to be offered to God, and with a pure mind to be received by man. And, as in Its nature It is superior to the rest, so also is It to be adored more than they.

To set forth the merits of this sacrifice, they note a three-fold reason for a change of the ancient sacrifice.

The first, the power of Him Who is the Author of our Sacrifice, namely, Christ; Who not only because He is the Lord and King of the whole earth, but because the highest oblation of the Old Law was made good in Him, could, and it was fitting that He should, change it into a better sacrifice: The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec. He saith not after the order of Aaron, or according to the rite of the Levites, who offered the flesh of goats and bulls; but according to the order of Melchisedec, who offered bread and wine. It was necessary, therefore, that another priest should rise after the order of Melchisedec, and should not be called after the order of Aaron; for the priesthood being

changed, there is made of necessity a change also of the law. For it is evident that our Lord sprang out of Juda; of which Tribe Moses spake nothing concerning priesthood.

The second reason was the exigence of our debts. For so great was the debt of our first parents when we consider the greatness of the robbery, the ingratitude of the robber, and the high treason committed against the Creator, that not only the sacrifices of the Law, but the whole world, with every creature therein, was unworthy to make satisfaction. Christ, when He cometh into the world, saith: Sacrifice and offering Thou wouldst not, but a Body hast Thou prepared Me. Coming into the world, that is, made Man. A sacrifice of animals, or an oblation of other things, Thou wouldst not, that is, they pleased not Thee; but the Body Which is beyond all sacrifices, because It is without sin, Thou hast prepared Me, that is, hast given It Me fit and suitable to be lived in, and such as may be offered for the redemption of all. I paid them the things I never took; when, for the sins of all, I was offered a sufficient Sacrifice on the Cross.

The third reason of the change is the insufficiency of the sacrifices of the Law. And this is proved by three arguments—(1) that they were not pleasing to God; (2) that they took not away sin; (3) that they conferred not grace.

Of the first: Your burnt offerings are not acceptable, nor your sacrifices sweet unto Me. I desired mercy and not sacrifice.

Of the second: Burnt sacrifice and sacrifice for sin hast Thou not required; and again, For by the works of the Law shall no flesh be justified. It impossible that the blood of bulls and goats should take away sin.

Of the third: I gave precepts which were not good, and judgments whereby they should not live. Precepts that

were not good, that is less good; and judgments, that is ceremonial sacrifices, in which they should not live—that is, which conferred not the grace of life. There is verily a disannulment of the commandment going before, for the weakness and unprofitableness thereof: its sterility, as it were, because it conferred not grace.

The third cause of the Institution is to be the food of man. A food, I say, medicinal against the corruption of the deadly fruit—which was infused with such venom by our first parents over the whole human race that it would have been incurable unless it had been opposed by the most excellent medicine which the Wisdom of God could compound. The Lord hath created medicines out of the earth; that is, out of the flesh of the Virgin. And he that is wise will not abhor them.

Ambrose saith: The Body of Christ is a spiritual medicine, which, tasted with reverence, purifies them that are devoted to it.

To understand the reason for the necessity of this medicine, we must know that the malignant serpent infused into man through the venom of the forbidden food a triple corruption: in the soul the darkness of ignorance, in the body the disease of evil concupiscence, in both death. Against this was instituted the medicine of the Body of Christ: to lighten the darkness of ignorance, to heal the disease of concupiscence, by death to destroy death.

On these three accounts It may be compared to a three-fold most sweet food and medicine—to honey on the first account, to the fig-tree for the second, to the vine for the third.

Of the first: My son, eat thou honey because it is good. Honey signifies the sweet Body of Christ. This is good because It lightens the darkness of the mind. See how mine

eyes have been enlightened because I tasted a little of this honey. Butter and honey shall he eat that he may know how to refuse the evil and choose the good. The Lord is my light. Draw nigh unto Him and be enlightened.

Of the second: Figs, the good figs very good. Figs are said twice over, because they signify the sweet Body of Christ, Who is God as well as Man. And they are twice said to be good because they heal body and soul from the disease of evil concupiscence. Isaiah commanded them to take a lump of figs, which, when they had laid on the boil of the king, he recovered. The king's boil is carnal concupiscence: the mass of figs is the Body of Christ, Which contains the sweetness of many good things for the healing of many evil desires.

Of the third: Blessed is the Fruit of thy womb—that is, the Body of Christ, which is the fruit of life, avails to the destruction of Gehenna and the acquisition of life eternal. She is the tree of life unto all that lay hold of Her, namely, the Incarnate Wisdom of God. Whence it is said, O death I will be thy death. And again, I am the Bread of Life. Again, He that eateth Me shall even live by Me.

St. Hilary says: When we have received the Flesh and have drunk the Blood of the Lord, it comes to pass that we are in Him and He in us. This then is the cause of our life; because we have Christ, Who is the True Life, abiding in our flesh by His Flesh, and shall live by Him in the same way in which He liveth by the Father Who is in Him.

CHAPTER II.

OF THE FIRST CAUSE OF THE INSTITUTION OF
THE SACRAMENT, TO WIT, THE MEMORY
OF THE SAVIOUR.

Do this in remembrance of Me.

The first cause of the Institution of the Sacrament of the Lord's Body is the memory of the Saviour, concerning which three things are to be enquired—

Firstly, what harm would follow if the Lord's memory were forgotten? I answer threefold, loss of Divine grace, subjection to the power of the devil, great deformity of crime.

Of the first: He saith, Of the Rock that begat thee thou art unmindful, and hast forsaken God Which formed thee. And again I will hide My face from them; that is, I will withdraw from them My Grace. Where the fountain is dried up, the river ceases to flow.

Of the second: They forgot the Lord, and the Lord sold them into the hand of Sisera, that is, into the power of the devil. They who enter into marriage in such sort as to shut out God from their mind, over these the devil hath power.

Of the third: And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things that are not convenient. And, alas, this often goes on even to death, as it is written, The seed is rotten under their clods. For when the seed is rotten, what further hope of any life in the plant?

Secondly, we must enquire with respect to what we are to remember the Saviour. In three ways: for the past, the present, the future.

For the past: As the one Redeemer who, for the exceeding great love He bare us, hath delivered us from an evil death.

For the present: As of the Inspector of all, Who by His hidden presence beholdeth everything that pertains to us.

For the future: As of a Just Judge, Who by His omnipotence will most strictly condemn every evil thing in us.

Of the first it is written: Remembering mine affliction and my misery, the wormwood and the gall. And again, Slay utterly old and young, both maids, and little children, and women, but come not near any man upon whom is the mark tau, that sigh and that cry for all the abominations that be done in the midst of the city. The mark tau is the sign of the Cross, that is, of the Passion of Christ, which every good man must always bear in his mind.

Of the second: Be ye sure that the Lord He is God, all-filling, all-seeing, all-present. Whence He saith, I have set the Lord always before me. And again it is written. The works of all flesh are before Him, and nothing can be hid from His eyes. And in another place. My beloved standeth behind our wall, that is, as it were endued with our flesh, showing Himself through the lattice, because while He Himself cannot be seen by us, He yet sees everything that pertaineth to us.

Of the third: Behold the Name of the Lord cometh from far, burning with His anger, and the burden thereof is heavy. Behold the Name of the Lord cometh, therefore wait, for the reason of His coming is to strict judgment. Well then, saith St. Jerome, Whether I eat or drink, or whatever else I do, there ever soundeth in my ears, like a vehement trumpet, that terrible voice, Arise, ye dead, and come to judgment.

Of all three together: The merciful and gracious Lord hath so done His marvellous works that they ought to be had in remembrance. His marvellous works of the past that He has redeemed us, of the present that He is watching us, of the future that He will judge us.

In the third place we may ask, What are the uses of remembering our Saviour? I say three. The memory of His Passion inflames our hearts with His love. The memory of His continual inspection is our safeguard against sin. The remembrance of Him, as a most righteous Judge, excites us to prepare against the judgment that is to be. The first makes us love that which is good; the second hate that which is evil; the third be careful against imminent peril.

Of the first He saith: I am come to send fire upon the earth, and what will I but that it be already kindled. To send fire, that is, the remembrance of My love which if it be remembered, kindles the heart into a great flame. Whence it is written in the Psalms, Mine heart was hot within me, and while I was thus musing the fire kindled.

Bernard saith: Beyond all things else, good Jesus, Thou are made lovely to me by the Cup which Thou didst drink, the work of my redemption. And again he saith: By how much my Lord was for me in the sight of others made viler, by so much to me in the depths of mine own heart was He made dearer.

Of the second: The fear of the Lord hateth evil. That fear, I would say, by which the soul acknowledging God as ever present, restrains itself from sin. Hence, on the contrary, the wicked man, as it is written, saith thus in his heart, Who seeth me? I am compassed about with darkness, the walls cover me, and nobody seeth me; what need I to fear? The Most High will not remember my sins. Son of man, hast thou seen what the ancients of the house of

Israel do in the dark, every man in the chambers of his imagery? For they say, Thy Lord seeth us not. If we always remembered the Lord as present, and seeing and judging all things, we should never, or hardly ever sin. Boethius says: Great necessity is laid upon us of living well, since we act before the eyes of a Judge Who beholdeth all things.

Of the Third: Sanctify the people today and tomorrow, and be ready against the third day, for the third day the Lord will come down in the sight of all the people upon Mount Sinai. The first day is the day of our nativity; the second of our conversation in this world; the third of our death of the Advent of the Judge. Be ye ready.

In this readiness three things have to be noticed: that is, the way, the avoidance of the punishment of those who are not prepared, the advantage of entering into eternal life with those that are prepared.

Of the first it is written: Before judgment examine thyself, and in the day of visitation thou shalt find mercy. Repent ye, for the Kingdom of Heaven is at hand. The day of the Lord cometh, it is nigh at hand; a day of darkness and gloominess, a day of clouds and thick darkness. Therefore also, now saith the Lord, turn ye even to Me with all your heart.

Of the second it is written: Come out of her, my people, that ye be not partakers of her sins, and that ye receive not her plagues. Come out of Babylon: that is, prepare yourselves for Judgment by doing works meet for repentance, and by avoiding the sins of the world. And by such foresight ye shall escape its punishment. If the goodman of the house had known he would have watched. While the goodman is sleeping and setting no guard on his own spirit, unexpected death breaks into the habitation of the flesh,

and hurries away the soul to punishment. But he would have resisted that thief if he had been watching, and on his guard against the Advent of the Judge, and would thus have avoided the punishments of the unprepared.

Of the third: When the foolish virgins, that is, the souls not ready, went to buy what Satan sells, went to pay down great riches for worthless show, they that were ready went in to the marriage.

Here you see the triple advantage of preparation for judgment—to wit, the possession of the heavenly kingdom, the society of the dear Bridegroom, the delights of everlasting pleasure; the first in that word, went in; the second in that, with Him; the third in that, to the marriage.

Of the first it is said: Come ye blessed of My Father.

Of the second: We shall ever be with the Lord, with Whom no ill, without Whom no good. Father, I will that they also, whom Thou hast given Me, be with Me where I am, that they may behold My glory which Thou hast given Me, for Thou lovedst Me before the foundation of the world.

Of the third: Rejoice ye with Jerusalem, be glad with her, all ye that love her, rejoice with joy with her, all ye that mourn for her, that ye may suck and be satisfied with the breasts of her consolation, that ye may milk out and be delighted with the abundance of her glory.

CHAPTER III.

OF THE SECOND CAUSE OF THE INSTITUTION OF THE SACRAMENT OF THE EUCHARIST, TO WIT, THE SACRIFICE OF THE ALTAR.

The second cause of the institution of the Sacrament of the Lord's Body is the Sacrifice of the Altar, con-

cerning which Sacrifice three things are to be noted—the form of the offering, the question concerning the legal sacrifice, and the excellence of our Sacrifice. Of the first two we shall speak in this chapter; of the third in the next. And first of the form: and this is threefold—first, as prefigured by ancient oblations; secondly, as in the truth of a human form; thirdly, as in the likeness of bread and wine. The first was commended under the Law of the Synagogue; the second, the oblation of Divine Love on the Cross; the third of the faithful soul consecrated on the Altar [table] of the Church. The first, for a sign; the second, for a ransom; the third, for a consolation.

Of the first: If all Israel, it is written, shall sin through ignorance, let them offer for their sins a heifer [or young bullock], that is, Christ, says the Gloss. But this was only in figure, not in person. In like manner, the spotless lamb which they slew at the Passover, and whose flesh they ate, was a figure of Christ, as Gregory teaches.

Of the second form it is written: He was led as a sheep to the slaughter; He was wounded for our transgressions; and that which follows. And again, He was offered because it was His Will. And this truly with respect to His human form on the Cross. And again, We are sanctified by the offering of the Body of Jesus Christ once for all—once more the reference is to the Cross.

Of the third: Thou art a priest for ever after the order of Melchisedec. For, as that king offered bread and wine, so Christ gives His Body and Blood in the sacrifice of the Altar under the form of Bread and Wine. Jesus took bread and blessed and brake and said, This is My Body. And taking the chalice, that is, the vessel with the wine, He gave thanks and said, This is My Blood of the New Testament.

Next, we have a brief question concerning the legal sacrifice, in which are three considerations—firstly, our Sacrifice is contrasted with that as regards the insufficiency of the legal rite; secondly, a contradiction is solved; thirdly, the cause of that sacrifice is assigned.

First, as to the insufficiency of that: that the Jews pleased not God, nor was sin removed by it, according to that—Sacrifice and meat-offering Thou wouldest not; and again, Your burnt offerings are not acceptable, neither are your sacrifices sweet to Me.

But then, on the other hand, it is written: If any one of the people of the land shall sin, he shall offer a she-goat without blemish, and the priest shall burn it on the altar for a sacrifice of a sweet savor, and his sin shall be forgiven him. Whence it would seem that those ancient sacrifices were pleasing to God—and for their sakes He forgave sin. And again, Almost all things are by the Law purged with blood, and without shedding of blood is no remission. Then those sacrifices did propitiate God, and remitted sins.

But, secondly, this apparent contradiction may thus be solved. In every sacrifice there are, and must be, these three parts—the victim itself; the persons of the offerers; the remission of sins. In each of these two things were had in the sacrifices: (1) the flesh and the blood of the animal that was offered, and (2) a much better thing—the spiritual meaning there set forth; as in the lamb or the calf, Christ; in the she-goat, penitence; in the ox, the robust and active life; in the bird, the sublime and contemplative life; and so in other matters.

Again, of the persons of those that offered some were worthy, some were unworthy. They were unworthy who saw in these sacrifices only their carnal outside. They were

worthy who beheld in them a spiritual meaning, acknowledging that it was Christ Who was figured in them either implicitly or explicitly; and who, acknowledging Him, framed their lives according to that knowledge.

Again, there was in like manner a double remission of sin—the one as respected the penalty for the transgression of the law, the other as respected the fault, that is the stain of conscience.

When we keep these things in remembrance we can easily reconcile what seems to be contradictory in Holy Scripture with regard to these sacrifices. For in real truth the oblations themselves, and *ex opere operato*—that is, this flesh and this blood of he-goats neither were well pleasing to God, nor did He for their sake remit the fault so far as guilt, that is the stain of conscience, was concerned; but yet, so far as outward appearance went, it was remitted, and thus the legal penalty was passed over. Thus the Apostle in one place says, It is not possible that the blood of bulls and goats should take away sins; and yet in another, Almost all things are by the Law purged with blood. In the first he is to be understood as speaking of the guilt of the soul; in the second, of the penalty of the Law: whence he saith in another place, The blood of bulls and goats and the ashes of an heifer sprinkling the unclean sanctifieth to the purifying of the flesh. The Gloss says, Sanctifieth, that is purifies from sin, that is from the penalty of the law; and cleanseth not the soul, but only the flesh.

The sacrifices then of righteous men under the Jewish Dispensation were pleasing to God, not from any virtue which they had in themselves, but on account of their faith in the Saviour, Who they believed was to come for them—for the redemption of the whole world; and for them wrought out not only the remission of the penalty of the

Law, but also the guilt of the soul. For by the works of the Law shall no man be justified, but only by the faith of Jesus Christ. By faith Abel offered unto God a more excellent sacrifice than Cain; that is, better pleasing to God, and of more avail as regarded himself. For he understood and believed in the Lamb which he offered to God a better Sacrifice, namely, the Saviour, of Whom Cain had no thought; no, nor the others that were unworthy. The Lord had respect unto Abel and to his offerings.

Thirdly, we must assign the cause of the institution of legal offerings; for since they were instituted by God, by Whom nothing can be instituted without good cause, the reason of them is worthy our enquiry. And we say briefly that, though in and by themselves they availed not one whit towards the remission of crime, yet they were of marvellous use towards the learning of wisdom. They were given for a time to servants as the letters of a book, by the characters and differences of which they who used them might profit in the discipline of the true faith; to the end that, when the real learning had been gained, the elements might cease; and that, when the truth had been conferred, shadows and signs might come to an end.

It is written: Therefore shall ye lay up these My words in your heart and in your soul; and bind them for a sign upon your hand, that they may be as frontlets between your eyes. Lay up, that is, these legal precepts in your hearts, so far as they are moral precepts—for these are always to be observed; bind them for a sign upon your hands—that is, in reference to the tabernacle made with hands, and to other matters of the same kind which are, after a time, to be removed away; write them on your door posts and on your doors—that is, the precepts about the sacrifices of sheep and heifers, which are like the letters of young children, in

which many good things are to be learned, and principally faith in the Redeemer, a pattern for behavior, the hope of heavenly things. The first of these things they might learn in the sacrifices of sheep; the second, in the sacrifice of bulls; the third, in the sacrifice of animals burnt without the camp.

Of the first it is written: As a sheep before her shearers is dumb, so opened He not His mouth. When a sheep was offered they might learn three things out of the true faith: The Saviour's innocence, gentleness, the redemption of the human race by the death of Christ.

Of the second: that is, a pattern for morals. In a contrite heart and an humble spirit let us be accepted, like as in the burnt offerings of rams and bullocks. When horned animals, such as rams or bulls, were offered for a burnt offering—that is, to be reduced to ashes by the violence of fire—they might learn three things concerning their own behavior, to wit: 1. That they ought to resist evil spirits and vice of all sorts. 2. That they should be inflamed with the love of God and of their neighbors. 3. That they should in all things observe humility of both soul and body.

Of the third: The bodies of those beasts, whose blood is brought into the sanctuary by the High Priest for sin, are burned without the camp. The blood of these animals signifieth the souls of the righteous. Now, when these things took place, they might learn three things concerning the hope of obtaining heavenly glory; and these are: 1. The penitence of the living. 2. The office of the Saviour. 3. The assistance of God's gifts.

The first we learn from that—were burned without the camp, because there to burn the bodies signified this: that God's faithful servants passed a life of penitence outside of the delights and pleasures of the world.

The second we learn in that—That the blood was carried by the High Priest into the Holy of Holies: which signifies that the souls of the just, after death, are by the tender mercy and deed of Christ received into Heaven.

The third we learn in that—That the blood thus carried in by the High Priest to the Holy of Holies availed to the remission of the sins of living men: which signifies that the souls of the righteous raised into heavenly places by Christ intercede for the sins of exiles yet left in banishment on earth.

Of the first: It is faithful saying, for if we be dead with Him, we shall also live with Him; if we suffer, we shall also reign with Him. And again: I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. See, here we are taught that repentance for sin past, and bearing up against affliction in this world, that avails to the hope of obtaining eternal glory.

Of the second: I will come again and receive you unto Myself. Hear how the loving kindness of the Lord raises us up to the hope of heavenly things. Whither is thy Beloved gone, O thou fairest among women? [The Blessed Virgin answereth], My Beloved is gone down unto His beds of spices, to feed among the gardens, and to gather lilies; that is, to collect happy and chaste souls out of this world into the heavenly kingdom.

Of the third: I will hear the Heavens, and they will hear the earth; that is, by the prayers of the Saints who are in Heaven the faithful who are on earth are assisted. See! the intercession of the Saints availeth to our hope of heavenly things! The smoke of the incense ascended out of the hand of the Angel, because the Saints offer their prayers for

us to Christ, and Christ to His Father, that we may receive remission of our sins, and may attain to their companionship.

CHAPTER IV.

OF THE EXCELLENCY OF OUR SACRIFICE.

Thirdly, the excellency of our Sacrifice, that is, of the Body of Christ, is noted in this: Its excelling legal sacrifices, for a threefold reason, to-wit, by reason of Its comeliness, by reason of Its position of dignity, by reason of the effect of Its goodness.

First, It excelleth by reason of Its comeliness, which is proved by three things, by Its outward spices, by Its virginal origin, and by Its spiritual sweetness.

Firstly, the comeliness thereof is proved by Its outward species, because It could not be ministered so purely and so beautifully under any other kind of food as under the species of bread and wine. For much unseemliness hath no place here, which was found in those bloody sacrifices of the Law. Better is a dry morsel and joy therewith than a house full of sacrifices with strife. The dry morsel is our sacrifice under the pure and comely form of bread. What is His goodness, and what is His beauty, save the corn of the chosen ones, and the wine that buddeth forth into virgins?

Secondly, the comeliness thereof is proved, because from nothing corrupt, but from a virginal flower, It took its beginning. My flowers are the fruit of honor and riches. As if to say, The flowers of modesty and virginity have become the fruit of a most noble and comely offspring.

Augustine saith: The nobility of the Mother cometh of the Godhead of the Child, and the nobility of the Child of the virginity of the Mother.

Go forth, from the ignorance of unbelief, and behold the King, that is, Jesus Christ, in the crown, that is, the Flesh wherewith His mother crowned Him, that is, adorned Him, inasmuch as she was a virgin.

Thirdly, the comeliness of this Sacrifice is proved by Its spiritual sweetness of lovingkindness, whereby It draweth unto itself all Christians. Even as Tully saith: That is comely which by its own force draweth and enticeth us unto itself, to-wit, to things virtuous, but chiefly that which aboundeth in the sweetness of loving kindness, and such a thing is the Sacrament of the Lord's Body. The remembrance of Josias is like the composition of the perfume that is made by the art of the apothecary. The remembrance of Josias is the Memorial of the Saviour or the Sacrifice of the Altar. This is made by the art of the apothecary, to-wit, of the precious works of His Godhead and Humanity, that the sweetest perfume of comeliness and loving kindness might draw unto It all the Church's faithful ones: Thy Name is as an ointment poured forth. Thus all who in truth believe, in hope of grace and of devotion, oft-times and with fervor haste to the Church unto this Sacrifice to behold and to worship.

Secondly, It excelleth by reason of Its dignity, which is proved by the three most precious things whereof It consisteth, to-wit of the Flesh of Christ most pure, of His Soul most righteous, of His Godhead most high. These three things figured in the Paschal Lamb, in our Sacrifice are verily perfect: The head of the lamb; with his legs, and with the inward parts thereof, shall ye eat. The head of the lamb signifieth the Godhead, the inward parts of the Soul, the feet the Flesh. Behold in Christ God, Soul, and Body, wherefore it is said: Hail, Salvation of the world, perfect Godhead, very Man, to-wit, of Flesh and of Soul.

Wherefore our Sacrifice hath the excellence of a dignity high above all others, and this by a triple prerogative for It is in Itself acceptable to God, It is revered by the Angels, worshipped by men—firstly, because of the righteous Soul; secondly, because of the pure Flesh; thirdly, because of the most high Godhead.

Of the first: Then shall the offering of Juda be pleasant unto God; that is, of Christ the Righteous unto the King. The sacrifice of Juda pleaseth the Lord, because God the Father approveth that offering of the Body of Christ whereby He chiefly humbled Himself even unto death, obeying the Father, triumphing over the devil, and redeeming mankind. The sacrifice of a just man is acceptable, and the sweet savor thereof is before the Most High.

Of the second: Wheresoever the body is thither will the eagles be gathered together.

Leo the Pope saith: Around the Lord's Body are the eagles, which fly upon spiritual wings, to-wit, holy Angels, clean spirits, loving pureness, reverencing the pure Body of the Lord, and protecting the faithful who are there present.

Gregory saith: Who of the faithful doubteth but that in the very hour of sacrifice the heavens are opened, the choirs of Angels are present at Christ's Mystery, things highest and lowest are joined together?

Of the third: Worship the footstool. And, The earth is My footstool. The earth. God's footstool, signifieth Christ's Flesh, which originally is of the earth. This is to be worshipped by us because it is holy and united unto God.

Augustine saith: Be it known that in Christ things beneath, that is, the Flesh, are worshipped without profanity. For he who worshippeth the earth regardeth not the earth, but rather Him Whose footstool it is, for Whose

sake he worshippeth. Augustine saith again: Heretics say, How is this that ye worship with the Godhead His Flesh, which ye deny not to be a creature, and serve it no less than the Godhead? I answer: I therefore worship the Lord's Flesh, the perfect manhood, because it hath been taken by the Godhead, and is joined unto the Godhead by unity of person. If thou separate the man from the God, I neither believe in Him nor serve Him. As if any were to find a king's purple robe or crown lying by itself, by no means would he do it homage. But when the king is arrayed therewith he would run into peril of death if he thought scorn to do reverence before it. And so also in Christ, if any scorn to worship His manhood, not alone, nor naked, but joined unto the Godhead, to-wit, the one Son of God, very God and very Man, he shall die eternally.

Alexander the Pope saith: There could be nothing greater in any sacrifices than the Body and Blood of Christ.

Thirdly, It excelleth by reason of its virtue, that is, because of the effect of its goodness. For it hath a threefold good effect towards the threefold state of the faithful in the world, in purgatory and in heaven. In the first state it setteth free from sin, in the second it lighteneth the weighty punishment, in the third it begetteth great joy. Wherefore Masses are wont to be celebrated after a threefold order—for the salvation of the quick, for the repose of the dead and for the glory of the blessed. Whence also the Host is broken into three parts, that the virtue of the Sacrifice of the Lord's Body in the aforesaid threefold state may be set forth.

Of the first: If a soul sin through ignorance, then shall he offer a ram without blemish, that is, Christ.

Gregory saith: The Lord gave unto us a Sacrament of salvation, because as we daily sin, and He could no more die for us, by this Sacrament we might obtain remission.

Of the second: I have given to you blood that it may be upon Mine altar to make an atonement for your souls, for it is the blood that maketh an atonement for the soul; and therefore the Flesh and Blood of Christ are rightly offered for the souls of the dead, that they may be set free from the pains of purgatory, wherein they are bound to make good that which lacked in their repentance.

Augustine saith: There is no doubt that the souls of the dead are comforted by the prayers and alms of Holy Church, and by the healthful sacrifice, that the Lord may deal more mercifully with them than their sins in this world deserved.

Of the third: The wave-breast of the sacrifices shall ye eat in a clean place, thou and thy sons and thy daughters with thee. The breast, which is the best and sweetest part of an animal, signifieth the sweetness of Christ's Body, inasmuch as it is eaten in a clean place; that is, inasmuch as it delighteth the blessed in heaven, since there they very greatly joy and rejoice together in this Sacrifice, calling to mind the Redeemer, beholding our salvation, marvelling at the Divine goodness.

Or the breast may be truly said to be eaten in a clean place because the sweetness of the Lord's Body whereon we are here fed under a veil and in a sacrament, is enjoyed in open vision by the blessed in heaven: To him that overcometh will I give to eat of the hidden manna, that is, of Myself, for I am the Bread of Life, because albeit the manna is now hidden, then it shall be made manifest, having the sweetness of every savor. Hence a certain collect saith: Let thy sacraments, O Lord, perfect within us that which they contain, that those things which in outward form we do receive we may in very truth attain unto—that is, may enjoy in open

vision the Body of Christ, according to those words, He that loveth Me, shall be loved of My Father which is in Heaven.

In that vision of the Lord there shall be unto us the full fruition of every good: Thou shalt fill me with joy by Thy Countenance, I shall be satisfied when Thy glory shall appear.

CHAPTER V.

OF THE THIRD CAUSE OF THE INSTITUTION, WHICH IS THE FOOD OF MAN.

My Flesh is Meat indeed.

The third cause of the institution is the food of man. For the Lord's thus giving His Body for food we may assign to God's wisdom a threefold reason, or else the greatness of Divine liberality. For as He is the Highest Good, it became Him to show the highest liberality, but none could be greater than this. His liberality in thus doing may be proved by three things—firstly, by the magnificence of the Gift; secondly, by the generosity of the Giver; thirdly by the benefit of the receiver.

Firstly, by the magnificence of the Gift, for in this Sacrament the Giver of all good giveth Himself, and that most plenteously, for He giveth His own Body for food, according as He said, Take, eat. This is the highest degree of Divine liberality as concerneth the Gift.

Some are wont to set forth the following degrees of Divine liberality, whereby God hath given unto man all his goods, and by these it will appear that the gift of this Sacrament is the highest.

The first degree is the giving unto man for his service the sky and earth, and all irrational creatures; God created man

of the earth, and gave him power over the things upon the earth; and again, Let Us make man in Our Image, after Our Likeness. The sun and the moon, and all the stars of heaven which God hath created to serve all nations. God maketh His sun to rise on the evil and on the good. God left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness, and so left not Himself without witness, in that He did good—that is, by benefits and by creatures God witnessed to Himself that He was a liberal Giver: What is man, that Thou art mindful of him!

The second degree is the giving unto man those noblest creatures not only rational but celestial, to wit, the Holy Angels, to minister unto him: They are all ministering spirits, sent forth to minister for them, who shall be heirs of salvation. Their Angels do always behold the face of the Father. They are called their Angels, because unto every one from his birth is given an Angel to minister unto him. Hence they are often read to have done service unto men, and this they do daily, converting sinners, defending many from evils, carrying the righteous to heaven: Behold, I send Mine Angel, who shall go before thee—to wit, showing the light of virtue to keep thee in the way, defending thee in the fire of purgatory, and to bring thee into the starry heights of the celestial kingdom.

The third degree is the giving Himself unto man. But He hath given Himself in many ways: and in the first place as the Companion of our pilgrimage. This is our God, Who hath found out all the way of discipline and gave it to Israel His beloved; afterwards He did show Himself upon earth, and conversed with men, as though it were said: God made for man the ways of his pilgrimage, giving unto him commandments of good conversation lest he should fail, and

lest the way should seem too grievous unto man, God was made Man, and hereby became the Companion of man's way and pilgrimage: Jesus went throughout every city and village preaching and shewing the glad tidings of the kingdom of God, and the twelve were with Him, and certain women which had been healed of evil spirits and infirmities, Mary Magdalene and Joanna, and Susanna, and many others, and much people came unto Him. And verily that Good One gave Himself as a good Companion, for with choicest words He comforted His fellows wearied with the way, He saved from perils, healed the sick, raised the dead.

The fourth degree is the giving Himself as the Servant of our necessities: He emptied Himself, and took upon Him the form of a servant, and was made in the likeness of men. Thus He gave drink to the thirsty, satisfied the hungry, washed His disciples' feet: The Son of Man came not to be ministered unto. I am among you as he that serveth.

The fifth degree is the giving Himself as the Price of our redemption: Christ hath loved us, and hath given Himself for us an Offering and a Sacrifice to God for a sweet smelling savor. The Son of Man came to give His life as a ransom for many.

The sixth and highest degree is His giving unto man His Body for food: I, as it were, brought up Ephraim, I went down unto him and laid meat before him. The Bread which I will give is My Flesh, for the life of the world.

Gregory saith: The Lord the Good Shepherd gave His life for the sheep that He might make His Body and Blood become our Sacrament, and that He might satisfy with the nourishment of His Flesh the sheep whom He had redeemed, and herein is the expression of greatest liberality and highest love. It was great to give Himself as the Companion of our pilgrimage, and as the Servant of our neces-

sities; greater was it to give Himself as the price of our redemption; nevertheless such a Gift is in a state of separation from him for whom it is given, but when He is given as food He is given in no way separated from us, but altogether united to us. For we are united by unity of body, one feeding, the other receiving: He that eateth My Flesh and drinketh My Blood, dwelleth in Me and I in Him.

Secondly, the excellent liberality of God in this Gift is proved by the generosity of the Giver, which so excelleth in this Sacrament that His Body is bestowed without stint on every side, for not only doth He give it unto the worthy and to His friends, but He withdraweth it not from the unworthy, the wicked and His enemies: When Mine enemies came upon me to eat up my flesh they stumbled and fell. For He who once suffered Himself to be crucified by the hands of the wicked suffereth Himself in this Sacrament to be touched by the hands of sinners, and His enemies, and to be pressed by the teeth of the unclean.

And so He is recorded to have given unto Judas, His foe, the traitor, with the rest, His Body at the Supper. By making His sun to rise upon the good and evil He showeth the verity of His presence both to worthy and unworthy in this Sacrament, although all receive it not with equal effect. For the worthy receive an effect of God's goodness, the unworthy of His severity: one may note by way of example how differently the sun affecteth a sickly or a healthy eye.

Mark that it is great to give gifts to neighbors and friends, greater to give to servants and handmaids, greatest to strangers and foreigners, but greatest of all to enemies, whence of how great ingratitude are they convicted. Why do ye persecute me as God, and are satisfied with my flesh? Despisest thou the riches of God's goodness, and forbear-

ance, and long suffering? Knowest thou not that the goodness of God leadeth thee to repentance? The goodness, kindness and liberality of God, which doeth so much good to His enemies, and to them that sin so much against Him, is chiefly shown to be abundant when He suffereth them to receive His Body, that by such liberality He may convert them.

Thirdly, God's liberality is proved by the benefit of the receiver, for by this Sacrament the worthy receiver is made like unto God—that is, by the grace of his bounty, or by the likeness produced by imitation, he is in a certain sense made like unto God. As many as received Him, to them gave He power to become the Sons of God—that is, by grace of His bounty they were made like unto God.

Ambrose saith: Because the Lord Jesus is partaker both of the Godhead and of the Body, thou who receivest His Flesh art partaker in that nourishment of His Divine nature, the Divine nature is His bounty. To partake therefore in this nourishment of the Divine nature is to be made like thereto by grace of the Divine bounty: A good man draweth grace for himself from the Lord, but grace is the inflowing of Divine bounty to a soul, whereby made like unto God, it becometh pleasing unto Him and worthy of everlasting life.

For it sufficed not to the Divine liberality to give in this Sacrament that which might by food enlighten the understanding, or heal the affections, or delight the memory, or comfort by its goodness the whole man, or be mysteriously joined to His Body: but He must also give above all that which would make like unto God in the present time by grace, in the future by glory, and beyond this He could not go.

CHAPTER VI.

OF TWO OTHER REASONS FOR WHICH CHRIST'S
BODY IS GIVEN AS FOOD.

The second reason for which the Lord giveth His Body as food is to be found in the corruption of human nature, which needed the medicine of this sort of food, and this in three ways.

Firstly, for a fitting beginning of the healing, for even as corruption and death took their beginning from the forbidden food—to wit, from the tree of the knowledge of good and evil—even so justification and life should take beginning from food—to wit, from the Tree of Life, the Lord's Body.

Of the first: Of the tree of the knowledge of good and evil thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die. Of the second: Except ye eat the Flesh of the Son of Man, and drink His Blood, ye have no life in you.

Secondly, human nature needed such a food for the entire healing of its corruption. For the malicious serpent poured into man, by means of the poison of the forbidden apple, a threefold corruption, the darkness of ignorance in the soul, the disease of evil concupiscence in the flesh, and death in both.

Of the first: Man being in honor had no understanding, but is compared unto the beasts that perish. Darkness, to wit, of ignorance, was upon the fact of the deep—to wit, of the human heart, by the devil's deceitfulness.

Of the second: The flesh lusteth against the Spirit. I see another law in my members, warring against the law of my mind. The law in the members is the disease of concupiscence moving the members to deeds of evil.

Of the third: Through envy of the devil came death into the world.

Concerning all Augustine saith: If an angel fleeing from his own paradise had not been harkened to, we had not been cast headlong into death, but fallen from heaven he came as a serpent outwardly, cast forth of his own venom, and spoke of his own: Taste, and ye shall be as gods, and they desiring that they had not lost what they had received—to wit, power of understanding, righteousness of life, possibility of never dying.

Because therefore by the poisonous food he infused a threefold corruption, it was needeful that for our entire healing the Physician, to wit, our Saviour, should bestow food medicinal against these three; and this in His Body, which to godly receivers enlighteneth the darkness of ignorance, healeth the disease of evil concupiscence, and triumpheth by destroying death.

Of the first: The Lord is my light and my salvation. Draw nigh unto Him and be enlightened. For Christ's Body is the Word of God—that is, the true Light in human flesh as in a lantern, whereby the faithful soul is enlightened.

Of the second: He rained down manna also upon them for to eat, and gave them food from heaven. In the morning the dew lay as the hoar frost upon the ground. This heavenly bread appeared in the likeness of hoar frost, and of dew because the Lord's Body cooleth the heat of evil concupiscence.

Of the third: Your fathers did eat manna in the wilderness and are dead. This is the Bread which cometh down from heaven that a man may eat thereof and not die. And so this food destroyeth death. Of these three it has been spoken above, in the first sermon, near the end.

Thirdly, human nature needed such food for the sure preservation of health. For certain feel for a time compunction for their sins, and are in a manner healed but in time of temptation are again, by backsliding, corrupted. My wounds stink and are corrupt through my foolishness. But this food availeth for the preservation of the soul's health, and for the incorruption of a good life. A bundle of myrrh is my Well-beloved unto me. For even as myrrh keepeth the bodies incorrupt, so doth the Lord's Body, devoutly received, preserve the heart.

The third reason for God's wisdom, for which the Lord giveth His Body for food, is the state of man's nature, inasmuch as he is created reasonable and joined unto a body. For a reasonable creature can be regarded after three manners, and accordingly needeth a threefold food.

Firstly, he may be regarded as incorporeal and simply spiritual, such is the angelic nature. Secondly, as joined to a body, as unto something diverse, a spirit unto flesh. Thirdly, as consisting of these two natures—to wit, of body and soul, as they are joined together in the person of each man, in intimate companionship and marvelous love. But in whichever way we regard the rational creature, he still needeth, according to his state, his proper nourishment.

After the first manner he needeth nourishment whereby he liveth and subsisteth—to wit, the everlasting Word of God, in Himself bodiless, who is the everlasting Wisdom of God; I use meat and drink invisible, which cannot be seen of men. She is a tree of life to them that lay hold upon her—to wit, the Wisdom of God. The Word of God is the Fountain of Wisdom, refreshing the heights—to wit, the Angels in heaven.

The second manner wherein a reasonable creature may be regarded is as joined unto a body, as unlike joined unto

unlike, spirit unto flesh, the precious unto the vile; according to the state of both natures, he needeth for himself for both the fitting food; but in diverse ways, for the spirit needeth spiritual food as do the Angels, the body bodily food as do the brutes.

Of the first: Man did eat angels' food. 'And, Our fathers did all eat the same spiritual meat. Though a man be never so perfect among the children of men, yet if Thy Wisdom flee from him he shall be nothing regarded; for he that is without spiritual food, which is the Wisdom of God, faileth in spiritual life.

Of the second: The poor man had one little ewe lamb which did eat of his own meat. The principal things for the whole use of man's life are milk and bread, honey and the blood of the grape, and oil; all these things are for good to the godly; so to the sinners they are turned into evil.

Of both of them: Men shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Augustine saith: As the soul is the life of the body, and yet doth not give life without bodily food, so God is the life of the soul, but giveth not life without spiritual food—to wit, without the Word of God; and so it is that this and that nature of man, unlike unto each other, have their unlike food, and eat in different manners, far removed from each other, nor doth the food of the body befit the spirit, neither the food of the spirit the body.

The third manner wherein a reasonable creature may be regarded is as consisting of these two natures—to wit, of body and soul, as they are joined together in the person of each man, an intimate companionship and marvelous love; so then, for the everlasting salvation of both, one food is needed for the whole man, that is proper for the double nature, at once spiritual and corporal—to wit, the Word

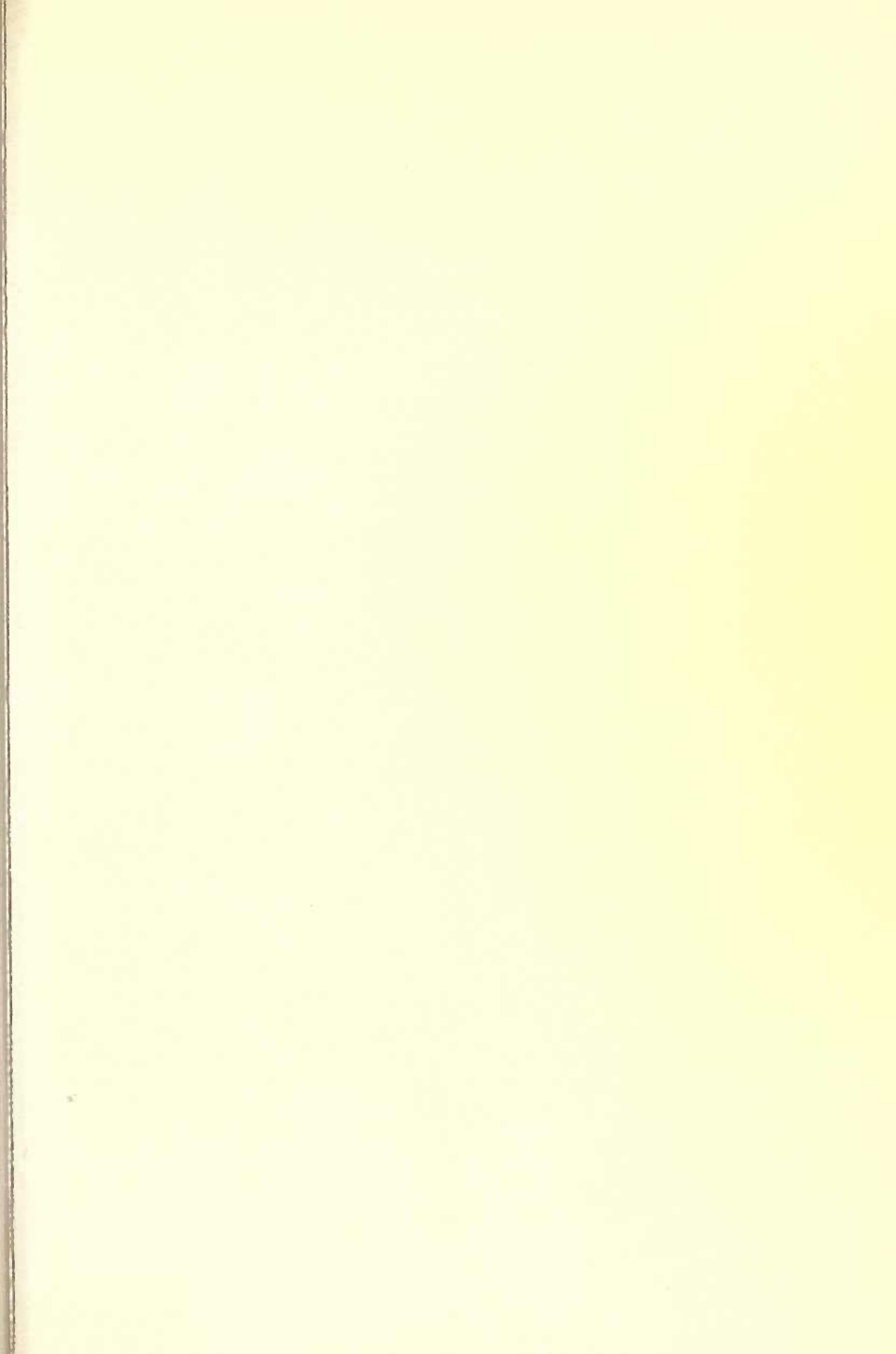
made Flesh, whom they may both feed upon under one Sacrament, by power whereof the soul may pass from present misery to the life of everlasting blessedness, and the body may be preserved for a little while upon earth that it may at last gloriously arise.

My Flesh—that is, the Flesh of God, human flesh united with the Word of God—is truly meat—to wit, of the whole man, profiting both soul and body. There is one Creator of all, most high. He created Wisdom by His Spirit and according to His gift, He hath given her to them that love Him. He created Wisdom by His Spirit—that is, by His power—to wit, He took created Flesh of the Virgin and united it to His wisdom, and according to His gift, that is, His liberality, He hath given her for food to them that love Him—to wit, to the faithful, that she may profit, as has been said, both body and soul.

Of this feast of body and soul it is said: The calf and the bear shall feed together; the calf signifieth the body which is slain in sacrifice to God, the bear the spirit, because even as the bear is terrible to wild beasts, so ought the spirit to be to beast-like desires and manners. These shall feed together—to wit, upon the true food—that is, of Christ's Flesh, that both soul and body may profit.

Of the first is said: Whoso eateth My Flesh and drinketh My Blood hath eternal life.

Of the second is said that which cometh next: And I will raise him up at the last day.





THOMAS A KEMPIS.

Translation of
"DE VITA CHRISTI MEDITATIONES,"
The Recently Discovered Work of
THOMAS A KEMPIS.

PREFATORY:

When Thomas A Kempis began to write the work by which he is best known, the "De Imitatione Christi," he seems to have had before him the design of such a treatise as "The Meditations," which follows this preface. For, on turning to the first chapter of the first book of the former work, we read these words: "To meditate on the Life of Christ (in vitam Jesu Christi meditari) should be our chief study. His teaching surpasses all that the Saints have taught; and he that has the Spirit will find in it, 'the hidden manna.'" Observe how this devout writer brings in the very title of the book, as it were, which he afterwards adopts; pointedly advocating the use of such meditation, and showing what a blessing is to be derived from such an exercise of devotion.

The "De Vita Meditationes" is of an ascetic character, like the "De Imitatione Christi;" and he who would find fault with the exalted pitch of the former, must find fault also with the latter for the same reason. Both bid us aim at the highest ideal of the Christian life; and in the use of one as well as of the other, the feeling that will pervade the mind of the earnest Christian, who is diligently seeking after the welfare of his soul, will be, first, that he comes

vastly short of what he should be; and this must lead him almost to despair of attaining to higher excellency; secondly, it will cause him to feel more than ever his great need of the Saviour, willing and able to redeem him; and that he must truly fly to Him for help and salvation; and thirdly, it will excite him to daily endeavors to become like unto Christ, and to follow in His blessed footsteps.

Thomas A Kempis again and again recommends to us the use of such a work as the "De Vita." It was his great and longing desire to lead men to Christ Himself, to learn of Him: that however excellent, comprehensive, and engaging were the words of His servants, and the sayings of His Saints, it was better to come ourselves to the Master Himself, and be taught "from the simplicity that is in Christ Jesus." His life, simply, truthfully, and touchingly told, is still the best book for learning the true life of a Christian.

It seems to us that this volume of "The Masterpieces" having been opened with the plea of Cardinal Vaughan, that the Twentieth Century be dedicated to Christ our God and King, finds a fitting conclusion in the presentation of the Christ ideal set forth by Thomas A Kempis: for after all Christ is the Alpha and Omega of our holy religion.

Hyacinthe Ringrose.

MEDITATIONS ON THE LIFE OF CHRIST.

(De Vita Christi Meditationes.)

By

THOMAS A KEMPIS.

CHAPTER I.

A MEDITATION OR PRAYER CALLING ON US TO PRAISE GOD FOR HIS EXCELLENT GREATNESS.

O Lord my God, I desire to praise Thee, for to that end was I created. Open Thou my mouth in Thy praise, that I may sing to the glory of Thy Name. Rouse my heart to Thee, keep from me all weariness, infuse grace, kindle in me love, that I may pay Thee the due tribute of grateful thanks.

Take away the iniquity of Thy servant; cleanse me from all pollution of flesh and spirit, that my lips may worthily honor Thy holy Name.

But who can fully declare the profound dignity of Thy Majesty—who can fully utter its praise? Lo! all the powers of heaven, all the holy Angels cannot attain thereto. How infinitely less than frail man, who is corrupt and but a worm! All creation, all reason, every tongue and language cannot duly praise Thee.

What then? Because I cannot worthily praise Thee, shall I close my lips? Because I know that I am unclean and insufficient, shall I therefore be silent as one altogether dumb?

Far from me be that ingratitude, when reasonable man, whom Thou hast endowed so plenteously, should above all Thy creatures sing to Thy glory.

O Thou Father of mercies and God of infinite goodness! I know, indeed, and with all my heart confess, that I am before Thee a sinner most unworthy; and ought, with down-cast look and with tears and sighs, to plead for pardon, rather than with polluted lips laud and make mention of Thy most holy Name.

Yet, trusting in Thy tender mercy and inherent sweetness, I desire, from the very depths of my soul, to laud Thee; praying Thee with the bowels of Thy compassion not to despise me as vile and corruptible, nor to hold me back from praising Thy glorious Name; but so to quicken and move my inner soul, that with devout and joyful voice I may gladly honor Thee.

Thou, O Lord God, art Thine own praise, neither canst Thou be praised with befitting dignity, save by Thyself, who art the Maker and Controller of all things; from whom all things have their beginning, their virtue, and their operation, tending to the glory and honor of Thy Name.

Thou art, therefore, ever to be praised and magnified throughout all creation. But Thy Name far transcends all utterance. Tongue cannot utter all Thy praise, when the mind, contemplating Thy Majesty, would fain extol Thee as Thou art, according to Thy excellent greatness.

Let therefore Thine own incomprehensible Essence, O my God, Thine inexpressible Omnipotence, Thine unsearchable Wisdom, Thine unutterable Sweetness, Thine immeasurable Holiness, praise Thee.

Let Thy pre-eminent Goodness, Thy boundless Mercy, Thine everlasting Strength, Thine ineffable Majesty, praise Thee.

Let Thine infallible Truth, Thine unchangeable Equity, Thy never-failing Light, Thy most perfect Knowledge, and Thine inviolable Substance, praise Thee.

Let Thy most righteous Justice, Thy most profound Decrees, Thy calm and loving Government, and Thy resistless Power, praise Thee.

Let Thy wondrous Majesty, Thy supreme Loving kindness, Thy most benign Good-pleasure, Thy most fair Beauty, and Thy most tender Compassion, praise Thee.

Let every title that can show forth Thy greatness, every word that can be uttered in proclaiming Thee, praise Thee and magnify Thee for ever.

Let the whole Court of Heaven unceasingly and for ever extol Thy divine Majesty.

Let the thousand thousands of Angels, serving Thee with due reverence, sing aloud to Thy Name their songs of infinite thankfulness.

And let the heavenly citizens, ten thousand times ten thousand, who for ever stand before Thee, praise Thee with boundless joy, and adore Thee with the deepest reverence.

And on behalf, let all this most blissful assembly of the celestial Court salute Thee with the most devout and acceptable salutation, praising and glorifying Thee for ever.

Let also the pure and bright aspirations of the Saints, and all the mellifluous eloquence of the Doctors, every distinct virtue, every perfect desire exercised in honor of Thy Name, with the universal melody of all creation, bless Thee to the utmost, and throughout all ages extol Thy glorious Deity.

And let all Thy Saints and Thine Elect, whose names are written in the Book of Life, laud and glorify Thee with perpetual praise.

Blessed Lord God, I entreat Thee for the full remission of my sins, for a good death and a peaceful departure. May I escape the bitter pains of eternal punishment, and enjoy the beatific vision of celestial glory. May I in Christ, be found worthy to dwell in Thy presence for ever.

CHAPTER II.

ON THE CREATION OF THE FIRST MAN, AND HIS MISERABLE FALL.

I bless and give Thee thanks, O Holy Trinity, and inseparable Unity—Father, Son, and Holy Ghost—Thou One true omnipotent God, who, to declare the unspeakable bounty of Thy Goodness, didst in the beginning create the heavens and the earth, the sea, and all that in them is; and hast raised man, by a peculiar honor and dignity, above Thy other creatures, to Thy image and likeness, by making him powerful in dominion, wise in reason, and innocent in life.

I praise and glorify Thee, for the lavish bounty with which Thou didst honor man in Paradise with delights flowing to him on every side; that, possessing them all to Thy perpetual praise and glory, he might have the fruition of things above, and the government of those below.

I praise and magnify Thee, O most holy God, for Thy excellent mercy and unutterable compassion, in sparing man from irreparable condemnation, when he with base ingratitude forgot all Thy benefits; banishing him for his sins from the delights of Paradise, that he might be led to penitence.

For, although by his transgression he merited eternal punishment, being totally undeserving of pardon, yet Thou

didst not inflict the full severity of Thy justice, but rather didst display the sweetness of Thine ineffable mercy; by placing him under the yoke of a fitting penitence, and extending to him in due season the soothing balm of Thy long-desired pardon.

And this was so done, that the rational being, who wilfully fell through his own iniquity, might be saved by Thy grace. Hence all faithful souls ought ever to render thanks to Thee, and not trust in their own strength, nor glory in their own righteousness.

For we are Thy creatures, O my God; we subsist by Thy goodness, and of Thy bounty receive what we have. Yet, by our proneness to evil, how quickly we slip and fall. And, unless we were again raised up and established under the safeguard of Thy mercy, we should for ever be transgressing, and so pine away in our iniquities.

Therefore, O most gracious God, we implore Thy compassion, we call to mind the abundance of Thy loving-kindness. With sweet accents we announce Thy gentleness, and tell it out with gladness.

Yea, now with grateful hearts we offer to Thee the sacrifice of holy praise for the multitude of Thy favors, which Thou hast so plentifully showered on us Thy children, sold under sin.

CHAPTER III.

ON THE RECOVERY OF MAN, AND THE PROMISE OF CHRIST'S ADVENT.

O Lord God, Almighty and Merciful, Whose nature is love, Whose will is power, Whose property it is ever to have compassion, I bless Thee and give Thee thanks for Thine infinite pity and gracious goodness, with which Thou didst hasten to recall man, deceived by the guile of the devil, and

prostrated by contact with deadly sin, from his manifold transgressions and defilements, by the way of penitence, to a state of well-doing. For, through the quickening promise of Thine Advent, Thou didst grant unto him the hope of pardon, Thou didst abundantly bestow upon him the comforting prospect of salvation.

And, lest man should at any time make ignorance a plea for his ill-doing, Thou hast guarded him from error by frequent admonitions, by revealing Thy Law, by inflicting plagues, by open judgments on sinners, by abundant signs, by promise of future blessings; so that all might be without excuse, who are not converted to Thy worship and to the knowledge of the Truth.

For, during the five ages of Patriarchs, Judges, Priests, Kings, and Prophets, from righteous Abel unto John the Baptist, Thy Forerunner, Thou didst not cease by signs and oracles wonderful and many to foretell, promise, and prefigure Thy desired Advent; that, by so many witnesses preceding Thee and declaring Thy mysteries, Thou mightest stir up our minds to receive the Faith, and ardently inflame our dull affections by the lively examples of so many ancient Fathers.

CHAPTER IV.

ON THE REDEMPTION OF THE HUMAN RACE THROUGH THE MYSTERY OF THE INCARNATE WORD.

I bless and give Thee thanks, O Lord God, Thou Creator and Redeemer of mankind, for Thy exceeding great Loving-kindness, whereby Thou wouldst that man, wonderfully created, should be the more wonderfully restored.

For, when we were yet Thine enemies and death had long exercised an evil power over the whole family of man, Thou didst call to mind Thine abundant mercies and look down from the sublime habitation of Thy glory into this vale of tears and misery.

Forasmuch as Thou sawest on earth the great affliction of Thy people, the grievous burden of the sons of Adam; inwardly moved by the sweetness of Thine inherent love, Thou didst, in Thy wisdom, devise peace and redemption for us.

For, when the fulness of time was come, Thou, the Day-spring from on high, camest to visit us, and didst fulfil the desires of the Prophets by manifesting Thyself in Thine assumed flesh, and appearing among men—very God and very man.

I bless and praise Thee, O Jesus Christ, our Saviour, for Thy exceedingly great humility in deigning to choose as Thy Mother a lowly maiden; whom also Thou didst cause to be espoused to the poor carpenter Joseph—a man truly just and devout.

I bless Thee for the glorious Annunciation of Thy Incarnation, and for the holy Angelic Salutation, with which the Angel Gabriel did hail the Blessed Virgin Mary, declaring to her the divine mystery, that from her the Son of God should be Incarnate.

I praise and glorify Thee for the wondrous faith of the Virgin Mary, for her firm assent and the lowliness of her answer; for all her virtues specially manifested when thus obediently she responded to the glad tidings of the Archangel:—"Behold the handmaid of the Lord, be it unto me according to Thy Word."

I praise and glorify Thee, O Eternal Wisdom of the Father, for the amazing descent of Thy unattainable Majesty into the common prisonhouse of our mortal nature, and

for Thy sinless Conception by the Wonderful co-operation of the Holy Spirit. For in the virgin womb of Mary, the ineffable power of the Most High overshadowing her, Thy sacred and adorable body was formed from the flesh of an undefiled virgin. For Thou, the true God, consubstantial with the eternal Father, wast made one flesh with us without the contagion of sin; that Thou mightest make us one Spirit with Thee through the adoption of the Sons of God.

I praise and magnify Thee for the spontaneous emptying Thyself of Thy glorious fulness, and lovingly taking upon Thee our sufferings, our lowliness, our weakness, and our mortality; that Thou mightest replenish us by emptying Thyself, heal us by Thy sufferings, exalt us by Thy lowliness, straighten us by Thy weakness, and by Thy mortality bring us to a glorious immortality.

I praise and highly exalt Thee, that Thou who in Thy Divinity hast neither times nor years, but hast ordained to every operation of nature its proper season and order, didst await the due time of birth, and for nine months wert hidden within the narrow limits of a Virgin's womb.

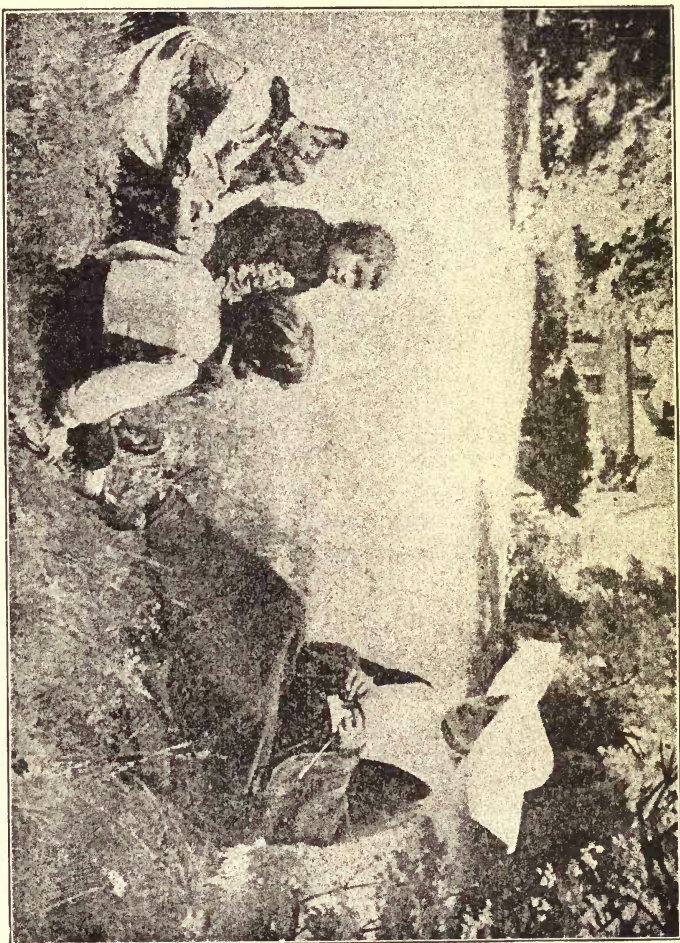
O what loving and wondrous condescension, that Thou, who art endless and essential Glory, shouldst not abhor being made a despised worm; that Thou, Who hast created all things by Thy word, shouldst for our deliverance willingly bear our sorrows!

O most sweet Jesus, the brightness of Eternal Glory, the lower Thou madest Thyself in humanity the more didst Thou show forth to me Thy goodness; the more Thou becamest vile for me, the more art Thou precious to my soul.

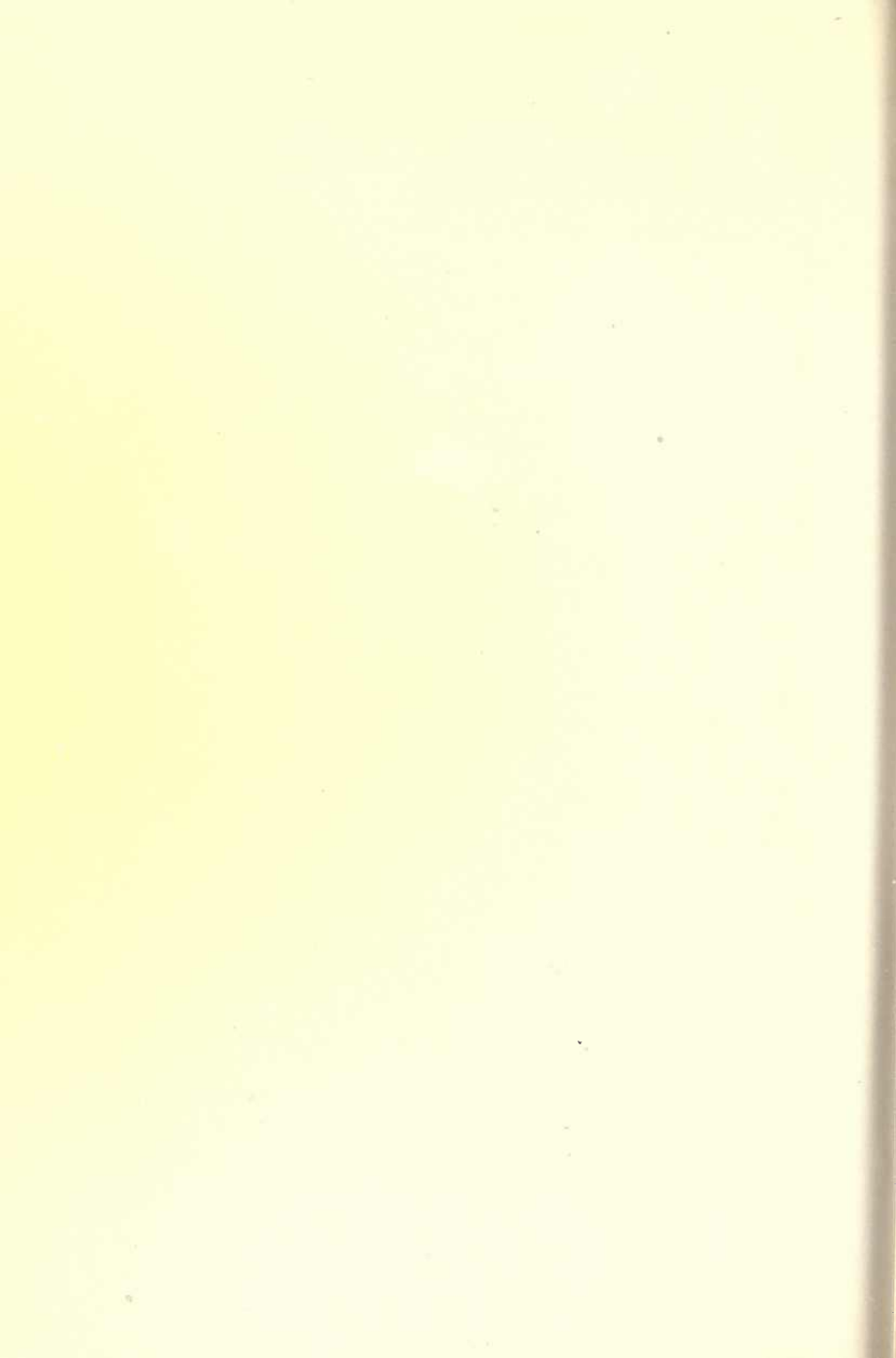
CHAPTER V.

ON THE NATIVITY AND POVERTY OF JESUS.

I bless and give Thee thanks, O Lord Jesu Christ, the Only begotten of the Father, unutterably born, before all



THE STORY OF JESUS.



worlds, that Thou didst vouchsafe, in Thy great humility, to be born in a cattle-soiled stable, that from love of holy poverty Thou didst find lowly rest in a manger.

I praise Thee, O most loving Jesus, for Thy transcendent origin, for Thy glorious Nativity from the Blessed Virgin Mary, for Thy poverty and humble repose in so small and so mean a cradle.

Who can worthily meditate on the most high God becoming so low for the sake of man. O what cries of gratitude should he raise unto Thee, who, for his redemption, didst choose the narrow manger.

O boundless mercy! O marvelous sweetness! O most comforting love! God, born as a little child, wrapped in swaddling clothes of little worth, placed in the narrow crib among the brute creatures of His hands. O humility incomprehensible! that the Lord of all lords should deign with His servants to be a fellow-servant.

But, O Lord God, little was it to Thee that Thou, who art my Creator, shouldst be my Father, and deign also to become my Brother, as very man—my flesh, yet without its corruption.

O Nativity above nature, yet for the restoration thereof! surpassing all ordinary births by the majesty of the miracle; and by Divine virtue comforting man in his sad entrance into life.

O how blessed and most lovely was Thy Nativity, most sweet Jesus! Thou Child of the excellent virgin, Offspring of Thy Blessed Mother Mary, Who dost repair the flaws of man's birth, renews his condition, cancels prejudice, blotting out the handwriting against him. Thus, when distressed as born a child of wrath from the stock of Adam, he can rejoice in Thy undefiled Nativity, well assured that by Thy grace he is most happily regenerate.

I give Thee thanks for Thy freely bestowed and glorious Nativity, O Jesus Christ, Thou Only-begotten Son of God, through whom we have access to this grace wherein we stand and trust, looking hopefully for the glory of the sons of God, promised anew to us from heaven.

Thou art the pledge of our redemption. Thou art the eternal hope of all. To Thee, as suppliant sinners, we flee for refuge, for Thou didst search us out, when as yet we had no knowledge of Thee.

O holy and sweet Childhood, which infusest true innocence into the heart of man, by which every age may return to a blessed infancy and be made alike unto Thee, not in littleness of body, but by humility of the senses and godliness of conversation.

Grant unto me, O benign Jesus, to follow the holy steps of Thy lowliness and poverty; who, to give unto all men an example of holiness and the remedy of eternal salvation, wast willing to be born of the Virgin Mary in the hour of midnight.

Bid me, with the angels and all the heavenly host, whom Thou madest the joyful heralds of Thy Nativity, devoutly to sing, with grateful heart, thanks and praise to Thee. Amen.

CHAPTER VI.

ON THE TRIALS AND WANTS OF JESUS IN POVERTY.

O Lord Jesu Christ, I bless and give Thee thanks for Thy gracious endurance of many trials, even at the very beginning of Thy Nativity, and for Thy harsh taste of extreme poverty.

For when Thou, O God, wast born into the world, Thou didst choose the night season for privacy, and the cold of winter for Thy delight.

Nor didst Thou seek a brilliant palace meet for Thy royal dignity, but a small crib to protect Thy tender infancy.

O poverty most poor, in that Thou, who rulest the universe and didst for Adam make a coat of skins, and with a wondrous variety adorn the heaven with stars, the earth with flowers, and the cattle with hairy hides, hadst scarcely coarse clothing enough to swathe Thee!

O holy poverty of the Son of God! more precious far than all the riches of the world; who, in its fulness can approach thereto? Who of the family of man hath e'er endured such straits? What record, what tongue, what example tells of saint of old, who, when life began, suffered misery so early?

Therefore, to Thee, O Jesu, glorious King, Thou lovely Child, do I most heartily present my fullest praises; beseeching Thy swetness, that Thou wouldst grant me lovingly to embrace the gifts of Thy holy penury, and by Thy grace to endure such trials with a patient spirit.

Thou didst come down from heaven that Thou mightest make poverty our delight; and becamest poor by assuming what attaches to man, although, in that which is Thine own, Thou art ever rich and abounding.

I highly extol Thee for the assumption of our poverty and weakness, for to Thee were we so dear that Thou, by a participation of our frail nature, having laid aside Thy royal diadem, didst humble Thyself to be numbered as one of the sons of Adam, yet ever utterly free from every stain of sin.

CHAPTER VII.

ON THE CRIES OF THE INFANT JESUS.

O Lord Jesu Christ, Thou joy of angels, Thou Consoler of the miserable, I bless and give Thee thanks for the tears and cries of Thine infancy, by which Thou didst sorrowfully bewail the sins of the sons of Adam.

Wondrous truth, stupendous condescension! That God, whom angels laud in heaven, should cry as a cradled infant; that He who dispenses life and sustains all should, as a mortal being, draw a mother's breasts; He who speaks by thunder and waters the earth with showers should be held in the hands and carried in the arms as a helpless infant.

Behold how the lowest things are joined together with the highest; things human with those that are Divine! Therefore, the weepings of Thy wailing infancy purify me, and Thy tears deplore my sins.

To Thy sorrows, then, O Lord, am I the more indebted in that I have been redeemed, than to Thy works that Thou hast created me.

O how much ought I to grieve for my sins, since Thou, O Lord, didst never cease to bewail them!

O how deep were the wounds of my soul, that Thou shouldst for their healing pour forth Thy tears so plentifully!

Yet it is not wonderful, nor is it against reason, to think that, in compassion, Thou shouldst so sorrow, seeing that Thou camest to shed Thy most precious blood to cleanse us from our every sin.

Therefore I praise Thee, O beloved Jesus, and evermore will I extol Thee for Thy most tender compassion on me, a miserable sinner.

CHAPTER VIII.

ON THE NURTURE OF THE INFANT JESUS.

O Lord Jesu Christ, Thou never-failing Fountain of life, I bless and give Thee thanks for Thy receiving nourishment from the breasts of the Blessed Virgin Mary, with whose sacred milk Thou wast fed: Thou, who Thyself art the Feeder of all—the food and sustenance of angels.

O the ineffable sweetness of Divine condescension to man! Who can worthily estimate the greatness of the Sacrament, and the favor to man, in that God Himself draws the breasts of flesh and is nourished by a virgin's milk?

O Lord, who didst stoop to the necessities of human frailty, with what tenderness of love art Thou united to me.

O great and tremendous mystery, that Thou, one and the same Person, art declared to be God of God the Father, and very man of a virgin mother; and believed to be One and the same, the Son of a woman, and the Only-begotten of the Father's glory. One and the same, Thou art made a partaker of man's nature and art worshipped as the Lord of angels.

Wherefore I bless Thee and praise Thine ineffable sweetness that Thou didst in lowliness draw Thy mother's breast, showing clearly that Thou didst derive Thy fleshly nature from Thy virgin mother.

O Thou who feedest all things and wast content with such moderate provision, feed my soul with the food of Thy Holy Word, and grant me to serve Thee with thanksgiving so long as I dwell in this my poor, frail body.

CHAPTER IX.

ON THE PAINFUL CIRCUMCISION OF THE
INNOCENT JESUS.

O Lord Jesu Christ, Thou Saviour of the world, Thou Fountain of purity, Thou Protector of perfect innocence, I bless and give Thee thanks for the painful circumcision of Thy flesh, to which Thou, free from all pollution, didst subject Thyself, keeping in every way the tradition of the Law of Moses.

I praise Thee for the first shedding of Thine innocent blood, which on this day Thou didst pour forth for us.

O most meek Lamb of God, how deeply are we indebted to Thy love, how great the virtue of Thy patience; when, at so tender an age, Thy sacred and spotless flesh did suffer.

I have sinned, but Thou payest the penalty of my transgression. I was conceived and born in sin, but Thou, that art ever sinless, endurest for me the brand of vengeance.

Because I could not make to Thee satisfaction for mine offenses, Thou didst in mercy come to my succor and apply, through the circumcision of Thy flesh, a cleansing remedy to my soul.

Neither still is it marvelous, for Thou wast ready to be slain for all. Since wholly wast Thou given for me, wholly also for my benefit hast Thou been expended.

O good and most gracious Jesus, who in Thine innocent Body didst suffer for me, purify my every member, and, according to Thy holy life, direct all my doings and regulate my whole nature.

Whatever Thou findest in me that is carnal, cast it utterly away. Remove from me all that Thou seest unclean in me. Keep down with Thy strict discipline all that is vain and

light in me; that, being inwardly cleansed from sin and adorned with the beauty of holiness, I may have a perpetual love of Thy holy Name, and be found a meet partaker of Thy heavenly kingdom.

CHAPTER X.

ON THE GIVING THE MOST SWEET AND SAVING NAME OF JESUS.

I bless and give Thee thanks, O Lord Jesu Christ, for the new, saving and adorable Name that was given to Thee—that Thou wert called Jesus.

This name was first announced by the angel to the Virgin Mary; afterwards revealed to St. Joseph in a dream; and on this day made Thine by Thy parents.

O most sweet Name of Jesus, blessed beyond every Name in heaven above and on earth below! According to Thy Name Jesus, so be Thy praise to the ends of the earth.

Praised be Thy Name from the rising up of the sun to the going down thereof; most worthy is to be glorified from this time forth for evermore.

To Thee by the Father, from everlasting, was this most holy and blessed Name made Thine, and in due season manifested unto men.

“For there is none other Name under heaven given among men whereby we must be saved.”

Just is it, therefore, that “at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;” and every tongue should confess Thy holy Name, in that Thou art Jesus Christ our Saviour and Redeemer.

O most sweet Jesus, how excellent is Thy Name in all the world! For Thy Name is magnified far above the name of Solomon, yea above all kings that were before him, or shall be after him.

All kings of the earth, therefore, shall fall down before Thee; all nations and languages shall serve Thee; for Thou art the Lord our God, the King and Saviour of all who follow Thee and love the Name of Christ.

O sweet and saving Name of Jesus, which heals all diseases, enlightens our minds, inflames our hearts, dispels sadness, softens anger, yields peace and concord, nourishes love—yea, turns our very sorrows into joy.

This most lovely Name an archangel brought down from heaven to earth. Apostles preached it throughout the world, and for it the martyrs suffered.

This Name confessors have proclaimed with no uncertain sound; holy virgins have tenderly loved it; old and young have sung its praises, and thousand thousands of the faithful have chosen death rather than deny the sweet Name of Jesus.

This saving Name kings and princes now adore; priests and doctors declare it; all the faithful in Christ, renouncing the world and the devil, hold it in special reverence and love; on it they rest their hope of salvation, for Jesus is the Saviour and Protection of all who, as His, with a firm and loving faith, abide in Him.

O sweet Jesus, my one, my only Saviour! write Thy blessed Name on my heart, not in the letter, but in spirit, there to remain so indelibly engraven that no prosperity, no adversity shall ever move me from Thy love.

Be Thou to me a strong tower from the face of the enemy, a Comforter in tribulation, a Counselor in doubt, a Deliverer in distress, a very present help in trouble, a Guide in

behavior, a Reclaimer from error and a faithful Leader to the courts of heaven through the many temptations and dangers of this life. Amen.

CHAPTER XI.

ON THE MANIFESTATIONS OF JESUS, AND THE DEVOUT OFFERINGS OF THE HOLY KINGS.

I bless and give Thee thanks, O Lord Jesu Christ, Thou Prince of the rulers of the earth, for Thy glorious manifestation to the three kings.

For when Thou wast born in Bethlehem of Judea, Thou didst forthwith reveal Thy majesty to men of a far-off land. Leading them by a heavenly light to Thy miserable dwelling place, Thou didst manifest to them Thy state of holy poverty.

O God, great and wonderful! Thou alone orderest all things, and doest great works in heaven above. Thou wast not ashamed to appear before so many kings and nobles, poor and unadorned—an example of lowly indigence.

For, neither the place nor the habit assumed for us didst Thou change for aught more splendid; in one and the same way before shepherds and kings didst Thou manifest Thyself.

I praise Thine ineffable compassion for the first-fruits of the Gentiles, for Thy call of the Heathen; whom, from the far-off East, Thou didst, by secret inspiration, draw to the light of the Gospel.

There are not found in Israel, among her princes, those who, with so much glory and faith, hasten to search out the place of Thy Nativity. The faith of these strangers was brighter far; their devotion far more fervent.

I glorify Thee for the marvelous enlightenment of the Gentiles. So gloriously didst Thou shine into the dark minds of these men of the East that, with undoubting faith, they followed over wide regions the heaven-shown sign.

With the holy magi I reverently adore Thee; longing so to walk in their footsteps that I may offer to Thee, with devout affection, the three precious gifts which, in themselves, contain the high mysteries of the faith.

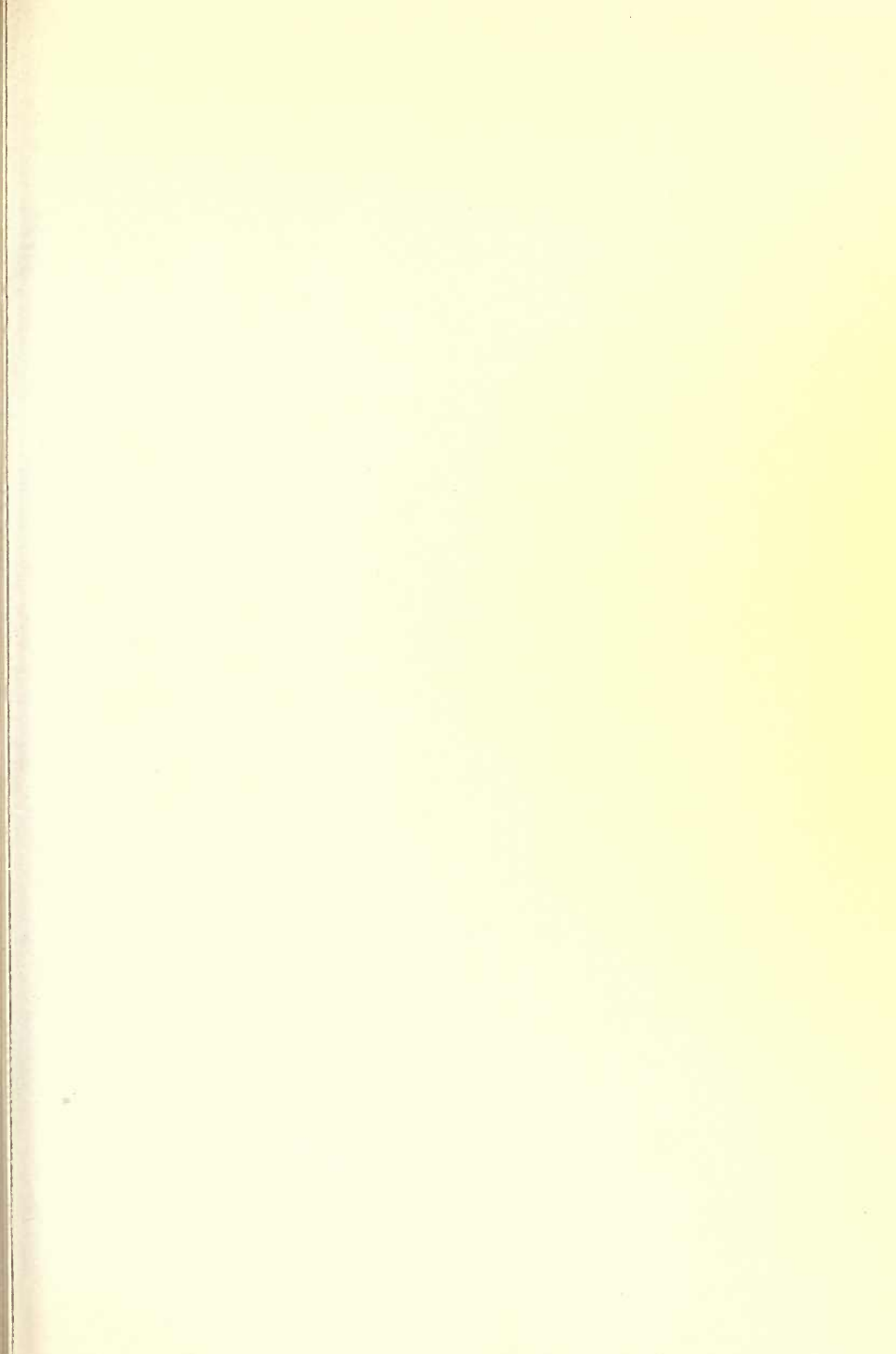
Falling down before Thee, they presented gold in token of Thy royal dignity; frankincense in veneration of Thy Divine majesty, and myrrh to tell of Thy assumed mortality.

Wherefore, O Lord most merciful, King of kings, O Jesu Christ, Thou Ruler of the universe, accept from the hand of Thy unworthy servant the mystical offering that I, in the spirit of these holy kings, this day devoutly present unto Thee.

I offer to Thee, now and forever,, first, a sound faith, a firm hope, and a pure love. I believe Thee to be the Ruler of all things in heaven and on earth. I adore Thee, Very God, the Only-begotten of the Father. For my salvation I confess that Thou didst take of the Virgin Mary a mortal body.

Further, accept, I pray Thee, three other gifts, containing within themselves a sweet-smelling savor. Lo, I present unto Thee that which I received from Thee; I relinquish, out of love for Thee, all my worldly goods. I wish not in this life to call anything my own. My desire is to be content with plain food and simple clothing. In this lies the true oblation of precious gold.

I also add the gift of frankincense, by which is signified the incense of devout prayer for my own sins; pleading with sighs and tears, thanking Thee for many mercies, and grieving for all who are afflicted or distressed. This is the burning of sweet frankincense so acceptable unto Thee.





THE HOLY FAMILY—BY RAPHAEL.

I offer unto Thee also the spices of myrrh, in memory of Thy most bitter Passion, longing, by a stern self-denial, to go on unto perfection.

For as often as I, through love of Thee, call to mind Thy cruel sufferings, I present unto Thee acceptable incense.

And, when I overcome my evil desires and renounce mine own will, then do I bruise fragrant myrrh in my heart, that from thence a fitting sacrifice may be prepared for Thee.

O how happy should I be, could I offer to my Jesus plenteous myrrh, by gathering together all the labors, the sorrows and the bitterness of Thy Passion!

For, by such a mingling of myrrh and frankincense, the faithful soul is moved to ardent amendment, to deeds of penitence, and crucifying of the flesh.

O Jesu Christ, I give Thee thanks for the profound sanctity of this day, adorned, as it was by Thee, with three glorious miracles. On this day, by the guidance of a star, Thou didst lead the three Kings to Thy manger; to-day Thou wast baptized of John in Jordan; on this day Thou turnedst water into wine at the marriage feast, clearly in all proving Thyself both God and man.

I, therefore, pray Thee, O lowly and gracious Lord, that Thou wilt not suffer me to be led astray by Herodian delusions, by the honors of the world, and the allurements of the flesh, but so guide me with the blessed magi in the right way to the heaven of heavens that I may be found meet to behold Thee in everlasting glory.

CHAPTER XII.

ON THE PURIFICATION OF THE BLESSED MARY, AND ON THE PRESENTATION OF THE CHILD JESUS.

I bless and give Thee thanks, O Lord Jesu Christ, Author of purity, for Thy lowly presentation in the Temple of

God, where, with sacrifices and gifts, Thou wast offered by Thy parents as one of the sons of Adam, and redeemed with five pieces of silver, as it were some slave set forth for sale.

I bless Thee, most holy Redeemer of the world, for Thy meek submission to the Divine Law. Free from the debt of transgression Thou didst show Thyself to us an example of perfect obedience; in that Thou madest Thyself, in all things, subject to the law.

I glorify Thee for the exceeding great humility of Thy blessed Mother, and for her willing attention to the precept of the Law. Ever a holy virgin, nevertheless she refused not the cleansing rite of Purification.

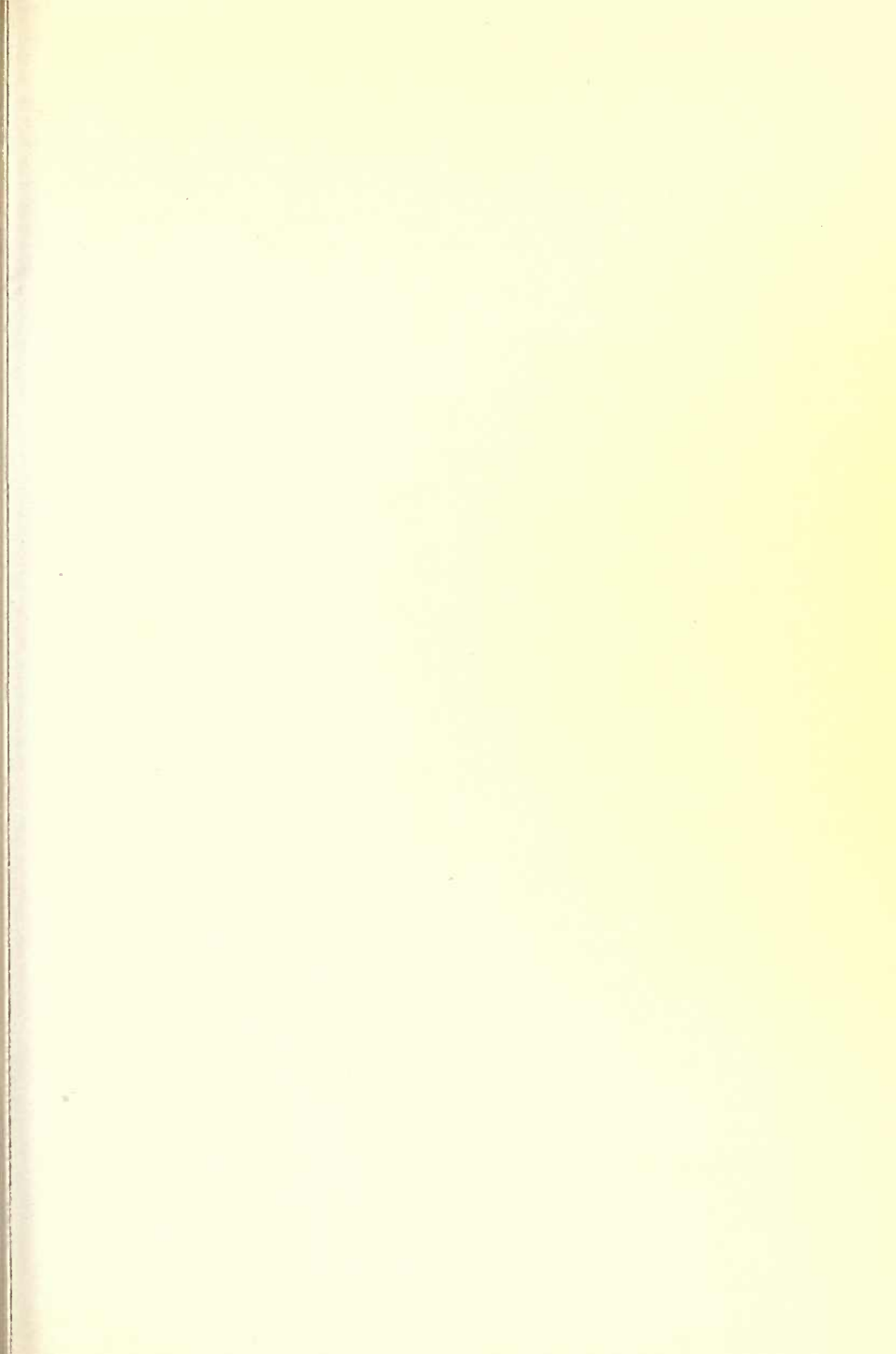
O grateful oblation! O sweet satisfaction! for it was voluntary—yea, it was complete and free from all fault.

What shall I offer, what shall I render unto Thee, O Lord, for all the benefits Thou hast bestowed on me? A poor sinner, helpless and contemptible, what can I give unto Thee? I can but entirely resign myself, body and soul, into Thine hands.

O how needful for me is purification—the cleansing from my sins! Fitting satisfaction necessary for mine offenses, sinner as I am, defiled with pollutions innumerable.

Therefore, to Thee I look, most benign Lord Jesu Christ, and pray that Thou wouldst vouchsafe to make satisfaction for me, and, by a perfect oblation of Thyself, wash away all my sins, so that, cleansed and purified, I may be deemed worthy to enter the temple of Thy heavenly habitation, there to praise Thy blessed Name forever.

I offer unto Thee a pair of turtle doves—a double compunction of soul; I bewail my sins and my negligences, and then long for joys eternal.





THE FLIGHT INTO EGYPT—BY MULLER.

I also gladly present, as an offering to the Lord, two young pigeons to preserve within me a twofold honesty of heart; desiring to render unto no man evil for evil; and, what is more, to overcome evil with good.

Which do Thou most graciously vouchsafe to me, O kind Jesus, who wast on this day presented in the Temple by the lowly Virgin Mother, and taken up with joy into the arms of love by the just and truly devout Simeon. Amen.

CHAPTER XIII.

ON THE PERSECUTION OF JESUS AND THE FLIGHT INTO EGYPT.

I bless and give Thee thanks, O Lord Jesu Christ, Thou exalted King of Kings, for the persecution and tribulation wrought on Thee in Thine infancy, when Thou fleddest from the face of most impious King Herod and wert forced, as an exile and wanderer, to go forth from Thine own country and enter privily the land of Egypt, from whence, in former times, Thou leddest forth the children of Israel with a mighty hand.

I praise and glorify Thee for that painful journey and long wandering endured by Thee in a strange land, where, for seven years, Thou didst dwell among a barbarous people, with men unlike indeed to Thyself.

O cruelly impious, to aim at the death of the Author of life; to thrust out from His own country the very King of Heaven.

What rivers of tears would have flowed had one beheld a child so lovely and so fair, with the Virgin Mother, all so delicate, fleeing, 'mid the darkness and secrecy of night, to a region utterly unknown to them.

At this time of persecution how truly marvelous the patience! How should it teach all Christ's faithful servants to look for persecutions many at the hands of the wicked.

I praise and glorify Thee, O Lord Jesu, for that blessed return from Egypt; for Thy journey back again to Thine own land; for Thy social dwelling with Thy parents in the city of Nazareth; where Thou didst hold sweet converse with friends and neighbors, and in poverty dwell in sweet fellowship with Thy Mother and the saintly Joseph.

Grant to me now, O Beloved Jesus, that I may, if only in some small degree, imitate this Thy walk of patience; that I murmur not when injuries are done to me, but rather humbly give place to the wrath of man.

Should anyone mock me, or speak evil of me, or in any way assail me, give me grace to endure it; let me not burn with hatred against the offender; rather let me fervently plead for his salvation, and impute all his sin to Satan, who provoked it.

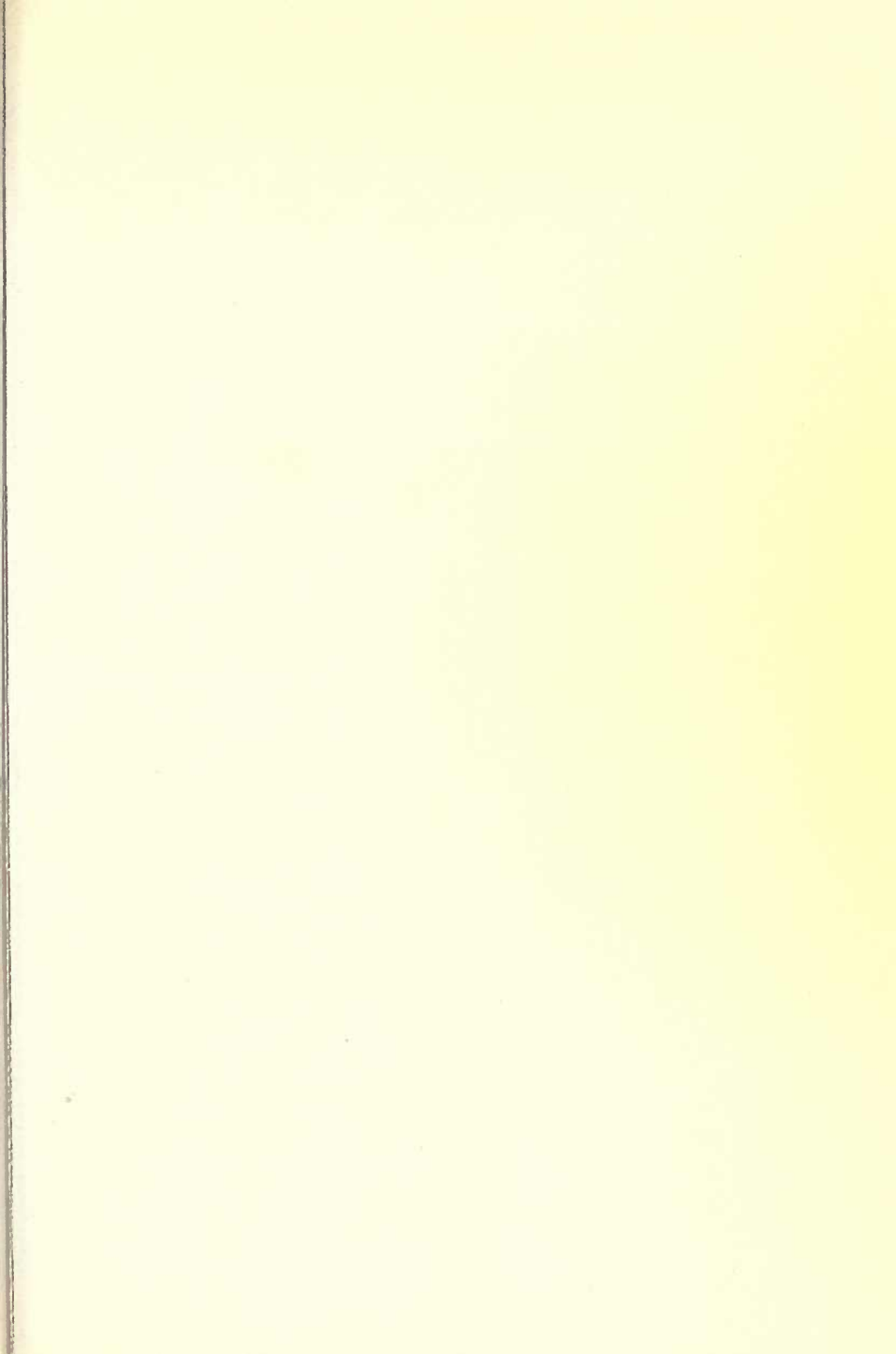
Give me grace to live at peace with all my brethren; willingly to yield to them, and patiently to endure with them poverty of this world's goods, however severe, to the praise of Thy name. Amen.

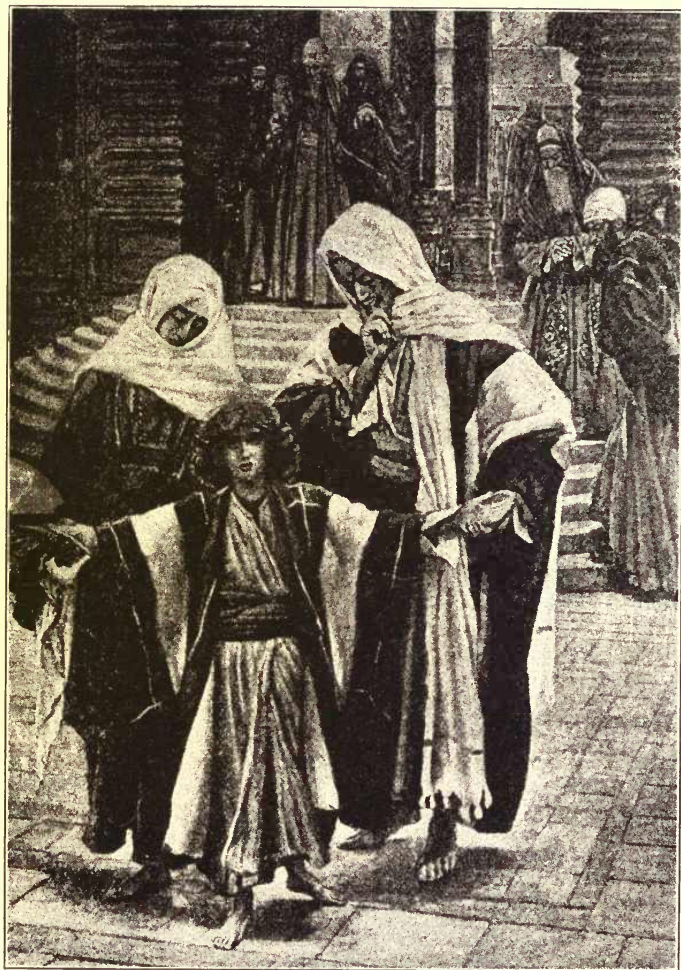
CHAPTER XIV.

ON THE HOLY INNOCENTS, SLAIN BY HEROD, FOR THE NAME OF JESUS.

I bless and give Thee thanks, O Lord Jesu Christ, Thou hope of babes, Thou glory of the lowly, Thou crown of all the saints, for the deaths of so many thousand innocent children, slain for Thy name's sake.

I praise and glorify Thee for the first-fruits of the Martyrs. Free from actual sin, they suffered. Clean in heart





JESUS FOUND—BY TISSOT.

and pure in body, Thou didst take them from this evil world to Thyself; yea, Thou gavest the crown of martyrdom to babes, who knew not yet the use of reason.

I adore the righteousness of Thy judgments, so wonderfully seen in all Thy works; for Thou didst exalt the humble and innocent to eternal glory, but the proud Herod and his associates Thou didst cast down to hell in utter confusion.

I earnestly beseech Thee of Thy goodness, most innocent Jesus, so to guide me that I may, in heart and mind, follow the innocence and simplicity of these little ones. Having laid aside all bitterness and pride, may I henceforth, in my daily walk with my fellows, be found more meek, more pure, more lowly, more patient and more cheerful.

Nor let any carnal wantonness defile me; rather let a perfect mortification of the flesh keep me from all that is hurtful.

CHAPTER XV.

ON THE FINDING OF JESUS IN THE TEMPLE.

I bless and give Thee thanks, O Lord Jesu Christ, Thou Master of lowliness and profound Teacher of eternal truth, for the example of Thy amazing humility and for the ray of Thy hidden wisdom manifested to man; When Thou wentest up to Jerusalem with Thy parents to keep the feast, offering for us to God the Father the sacrifice of praise and sacred prayer. Sitting in the midst of the doctors, Thou, when only twelve years of age, didst draw on Thee the eyes of all beholders by Thy childlike attention and Thy discreet questioning.

I praise and magnify Thee with deep devotion, for Thy reverential obedience, manifested to Thy parents; when, after long and painful searching, they found Thee. Renouncing at once Thine own will, Thou, the great Ruler

of the Universe, didst humbly become subject to them. Although they understood not the words spoken to them, yet didst Thou go down with them from Jerusalem to Nazareth, and there show Thyself the obedient son of a most excellent mother.

O sweet Jesus, Thou most lovely Child, Thou mirror of all holiness and virtue, teach me to keep down all perverseness of self-will, and readily to heed the advice of my elders; devoutly to visit the House of God, and there attentively to hear the preaching of Thy Word; to reverence the Teachers of Thy Church; humbly to obey those set over me in the Lord; and joyfully to serve Thee in perfect subjection all the days of my life.

CHAPTER XVI.

ON THE HOLY AND HIDDEN LIFE OF THE LOWLY JESUS.

I bless and thank Thee, O Lord Jesu Christ, for the spotless sancity of Thy life, which, for a long period, Thou leddest privately with Thy parents in Nazareth. From Thy twelfth to Thy thirtieth year, in great poverty, humility and obedience, didst Thou abide with them.

I praise and magnify Thee with boundless love for Thy lowly and hidden life among men and Thy fellow villagers. Never manifesting any sign which might have led to a recognition of Thy Godhead, Thou deignedst to be called and to be considered the son of a carpenter.

O the humility of Christ! How dost Thou confound the pride of my vanity, and with what a bright example dost Thou admonish me to shun all vain show, to avoid the crowds of the outside world, to choose a life of obscurity; desiring to be known of God alone, taking heed above all things to my own salvation.



THE YOUNG CARPENTER—BY TISSOT.



Suffer me not to thrust myself rashly before men for the sake of edification; may I rather, with diligent endeavor, study the Word of Life, until the voice from heaven shall call, "Bring forth fruit."

Help me, sweet Jesus, Thou good Master, to examine with all watchfulness the manner of my hidden life, and inwardly to dedicate myself to Thee. May I ever love contempt of the world and a hidden retreat, and be very silent as to the things of this life. May I embrace eagerly all that concerns Thee and things Divine; and, within the deep recess of my heart, keep closely the book of Thy holy conversation.

CHAPTER XVII.

ON THE BAPTISM OF JESUS, AND OUR SANCTIFICATION IN WATER.

I bless and give Thee thanks, O Lord Jesu Christ, Thou fountain of goodness, and source of all virtues. for Thy lowly reception of holy baptism, so fulfilling all righteousness; and for the voluntary submission of Thyself under the hands of Thy forerunner; by whom Thou didst deign to be baptized in Jordan, consecrating to our use the waters of baptism.

In which Thou hast given an example to all about to be baptized, both young and old, that, if they desire to enter the mansion of Thy heavenly kingdom, they must humbly receive the sacrament of regeneration that bringeth salvation.

In Thy baptism we indeed were washed. This sanctification was profitable to us, not to Thee, Who hadest no spot of sin.

I praise and magnify Thee, most high and adorable Head, object of holy awe even to Angels, for humbly descending into the Jordan and bending to receive its waters for the washing away of our sins.

I bless and glorify Thee for the revelation of heavenly mysteries, for the clear manifestation of the presence of the most glorious Trinity, for opening the entrance to eternal Life, for the miraculous enlightenment of Thy blessed Fore-runner, John the Baptist, and for his humble response and ready obedience.

O Jesu, most exalted King, how didst Thou this day abase Thyself for me, the vilest of sinners; what great gifts of Divine grace didst Thou declare unto me. Mercifully look upon me and forgive me all my sins, which, in various ways, I have committed both openly and secretly.

I pray to be baptized by Thee with the Holy Ghost and with fire, for in many things I have offended Thy goodness. "Wash me thoroughly from my wickedness and cleanse me from my sin."

For no one on earth is free from defilement, not even the babe a day old: none other but Thou, O Christ. Thou alone art pure, and the only Purifier: Thou alone art holy, and the only Sanctifier; Who, according to the multitude of Thy mercies, hast power to forgive men their sins.

I pray Thee, O Lord, let my soul live by Thy favor. O remember not against me my former iniquities, but renew my youth like the eagle's.

Forgive the past, make me to walk circumspectly for the time to come, and pour into me fresh grace that I may attain the full fruition of the eternal glory of Thy Godhead.

CHAPTER XVIII.

ON THE FASTING AND TEMPTATIONS OF THE INVINCIBLE JESUS.

I bless and give Thee thanks, O Lord Jesu Christ, for Thy sacred fast of forty days and forty nights, which Thou didst undergo alone in the desert, a pattern of abstinence for Thy people.

Where, as a hermit, Thou wast with the wild beasts, away from the solace of men, but with Angels ever near unto Thee; setting forth thereby to all who love Thee a great example of retirement from the world.

I laud and honor Thee, O Jesu Christ, Thou food of Angels and refection of men, for Thy many and long watchings, for Thy holy prayers and devout meditations, accomplished in the vast wilderness.

I praise and highly exalt Thee for ever, for Thy mighty conflict with the devil; for the many vexations of the wicked tempter; for the scorn of all his evil suggestions; for meeting his proposals by fitting answers taken from the Word of God; and for the glorious victory over the three great vices achieved by Thee; to the perpetual confusion of Satan, and the strengthening of our infirmity.

With the holy Angels duly honoring Thee, I meekly, on bended knees, laud and magnify Thee; seeking from Thee, so long as I dwell in the desert of this world, daily food, the upholding power of Thy grace, comfort in tribulation, courage when tempted, and protection from the wiles of the enemy.

I believe and confess that Thou art the Christ, the Son of God, God and Lord of Anegls, Creator of mankind and Redeemer, clad in the infirmity of our flesh; proved and

tried in all things, that Thou mightest have pity on us ; and, compassionating us, Thou mightest heal us of the diseases of our sins.

O holy Jesu, Thou most valiant combatant, Who for me didst so strictly fast, so bravely fight and conquer, give unto me to fight manfully against the world, the flesh and the devil ; and, with a determined heart to repel every temptation that shall assail me.

As a comfort in my exile, send to me Thy holy Angels, ministers of light and peace, that they may oftentimes visit me, watchfully guard, powerfully help, kindly solace and abundantly bless me ; and, when this life is ended, may they safely conduct me with joy and gladness to Thee, my Lord Jesu Christ. Amen.

CHAPTER XIX.

ON THE HOLY PREACHING AND SALUTARY DOCTRINE OF JESUS.

I bless and give Thee thanks, O Lord Jesu Christ, Thou good Shepherd and faithful Guardian of Thy sheep, for Thy loving care, for Thy salvation of souls and for Thy burning desire to proclaim to the world the glad tidings of God's Word.

For, on leaving the wilderness, Thou camest to preach the Kingdom of Heaven, sounding the trumpet of salvation throughout all Judaea ; calling upon all to repent, to despise the world and its follies, and forthwith to seek diligently for treasure in heaven.

O sweet Jesus! with what diligent care didst Thou go about the villages and streets, the towns and fenced cities to convert sinners, to heal the broken-hearted and to grant forgiveness to the truly penitent.

I praise and magnify Thee, from the very depths of my heart, for Thy comforting doctrine, and for Thy fervent preaching throughout all Galilee and Judaea; and for Thy glorious renown, proclaimed far and wide among the Gentile nations.

Blessed be Thy sacred lips and most gracious tongue, with which Thou didst so often express the delight of the heavenly Life, and commend to us the counsels of eternal truth; announcing distinctly to the whole world, that Thou Thyself art the true and marvelous Light.

Grant me, most loving Jesus, Thou best of Masters, that I may, with a holy thirst, drink from the streams of Thy saving teaching. May I diligently study, wisely understand, sweetly taste, peacefully enjoy the sacred words of Thy mouth, and carefully fashion all my discipline according to their guidance.

For nowhere do I so readily and so clearly find the way of perfection as in the bright mirror of Thy Holy Gospel, laid open to me and all men for our study.

O Lord, in Thee the fountain of eternal wisdom, the light of life and the fullness of all sweetness abound and endure for ever.

“Incline, therefore, my heart to Thy testimonies.” Open mine ear to the words of Thy mouth. “Turn away mine eyes lest they behold vanity, and quicken Thou me in Thy way.”

For, although the words of the Gospel Story appear simple and plain, yet are they both profound and deep; and so full of heavenly mysteries that the whole world could not contain them.

CHAPTER XX.

ON THE GLORIOUS MIRACLES AND BENEVOLENCE OF JESUS.

I bless and give Thee thanks, O Lord Jesu Christ, Thou Power of God and Wisdom of the Father, for Thy glorious signs and mighty miracles, by which Thou didst most nobly enlighten the world and draw to Thy Gospel the minds of unbelievers; so clearly showing Thyself, by open proofs and radiant wonders, to be the Son of the living God, and that Thou camest upon earth to redeem lost man.

I praise and give Thee glory for Thy boundless love in manifesting Thyself so generous and so kind to all people. The poor and feeble, even the vilest sinners, feared not to draw near unto Thee. Thou didst permit them freely to speak unto Thee and to touch Thee.

Blessed be Thine eyes, brighter than the sun, which Thou didst mercifully lift up on the multitudes that came to Thee; for whom Thou didst so tenderly care that Thou wouldest by no means suffer them to go to their homes fasting; but didst, on two occasions, with a few loaves and small fishes, by a great miracle, more than abundantly satisfy thousands.

Blessed be Thy venerable hands, which Thou didst gladly stretch forth over sick and suffering poor; and by the touch of Thy sacred body didst at once drive from them every infirmity and disease.

Blessed be Thy most beautiful feet, which often, soiled with dust, and weary in work for the salvation of souls, bore Thee hither and thither up the mountain side, and along the valley path, as Thou sowedst plenteously the Word of Life.

Thou didst also, in proof of Thy sacred doctrine, oft-times work miracles, causing the paralyzed to stand up, the blind to see, lepers to be cleansed, devils to be cast out, and the dead, through God, to rise again.

O illustrious Jesus, Light of the world, Salvation of Thy people Israel; our life, our strength and our glory, look favorably on mine infirmity, and cast from my heart every evil desire. Enlighten the eyes of my mind that they may see the light that cometh from on high; open the ears of my understanding that I may hear, O my God, what Thou sayest unto me.

Raise me up from the bed of sloth that I may go on ever increasing in virtue. Make me to walk straight in the way of Thy commandments and strengthen my enfeebled hands unto diligent labor.

Cleanse me from the leprosy of the flesh, heal me of all burning wrath, assuage in me all proud boasting, deliver me from all that moves to envy; guard me against gluttony, drive far from me the plague of covetousness, and stay within me all impure desires.

For these trying passions of a diseased soul, the secret workings of devils, by Thee, O Lord Jesu, are to be healed—to be cast out only by the word of Thy power.

For none can heal these spiritual wounds and work the inward signs of holiness but Thou alone, O Lord God Omnipotent. Thou speakest, and immediately it is done: Thou commandest, and straightway Thy word is accomplished.

Say, therefore, to my soul, "Be clean," and it shall be cleansed; charge the unclean spirit, which so often tempts and vexes me, "Go out of the man and enter no more into him."

Say to my soul in its every tribulation: "I am thy Salvation. Fear not." Speak the word only, and my soul shall be healed.

CHAPTER XXI.

ON THE EXAMPLE AND HOLY CONVERSATION OF JESUS, AND ON HIS TRIBULA- TION IN THE WORLD.

I bless and give The thanks, O Lord Jesu Christ, Pattern of holiness, Rule of conduct, Flower of virtue, sweet Saviour of life, Perfection of patience, for all Thy virtues and sweet manners; for Thy singular gentleness and perfect examples, openly shown before Thy disciples and all Israel; thereby gently inviting to Thy love the hearts of the lowly.

But, further, Thou hast, by the tenderness of Thy words, moved the hard hearts of sinners to repentance. To the learned, also, in all Thy works and all Thy teachings, Thou hast afforded an edifying example.

I praise and glorify Thee for all the privations and trials of the body endured by Thee on earth; which Thou, being made flesh, from Thy very birth even to Thy crucifixion didst graciously deign to suffer for us dying worms; oftentimes enduring hunger and thirst, cold and heat, labor and weariness, sorrow and disquietude—and that with all meekness of heart. I praise and give Thee all honor, for the many and grievous persecutions, the malicious artifices, and undeserved blasphemies ever being plotted against Thee by Scribes and Pharisees; also for the great ingratitude and envious revilings exercised against Thee. Sad return, indeed, for the innumerable benefits and wondrous miracles gloriously wrought by Thee among the people!

I praise and give to Thee all glory for Thy work of unbounded love exercised for the conversion and salvation

of all men; for Thy long and frequent nights spent in prayerful watching; for Thy groans and tears, fruits of Thy compassion; for the joy and congratulations of all the godly, converted to the faith; for their unbounded thankfulness and inward uplifting of their minds; for the many wondrous works meetly wrought by Thee, to the praise and glory of Thy heavenly Father.

O most adorable Jesus, the world's brightest mirror, grant to me, Thy poor servant, hitherto, alas! most unruly, to piously contemplate Thy most noble and sweet manner of life, and to fashion all my acts and conduct according to the pattern thereof—that I may learn to be meek and lowly of heart.

That I may be temperate in diet, simple in dress, modest in look, circumspect in my walk, tranquil in mind, given to silence, cautious in action, on my guard within and without, watchful in prayer, devout in meditation, diligent in labor, patient when corrected, prompt in obedience, docile for all that is good; not slothful, not careless, never peevish, not turbulent, not a gossip, no brawler, but holy, calm, joyful and discreet.

CHAPTER XXII.

ON THE FEAST OF PALMS, AND THE LOWLY RIDING OF JESUS INTO JERUSALEM.

I bless and give Thee thanks, O Lord Jesu Christ, Saviour of the world, the gracious and merciful Redeemer of mankind, for the manifestation of Thy wondrous humility and for the magnitude of Thine ineffable piety; which, as on this day, Thou didst in lowliness show forth, when, with feet all bare, and seated on a mean ass, Thou didst, in the midst of a vast multitude, and with songs of little children, enter the holy city Jerusalem.

I praise and glorify Thee, O excellent Jesus, Thou Son of David, for the solemn reverence this day offered Thee by the people of Israel, as, with loud hosannas, they acknowledged and proclaimed Thee the great King and Prophet.

I praise and honor Thee for the wondrous love and unwearied tenderness which led Thee, meekly and of Thine own free choice, to come unto murderers, by whom Thou knewest Thou Thyself wouldest soon be put to death; for whose sins and wickedness Thou didst pour forth abundant tears, when foretelling to them what terrible evils would ere long follow their momentary joy.

I praise and glorify Thee for Thy fervent zeal against evil-doers. Having entered the Temple, Thou didst at once drive from the house of Thy Father those who bought and sold therein, making, as they did, the House of Prayer a den of thieves.

On the one hand, how severe wast Thou against the unjust and covetous—sellers of their own souls; while, on the other, how gentle and merciful towards the poor and feeble, lovingly dispensing to many the word of doctrine and the help of healing.

O inexpressible power of Christ! O the all-surpassing goodness of the Son of God! "Who can express the noble acts of the Lord, or show forth all His praise?" Remember me, O Jesus, in Thy good pleasure, and visit me with Thy Salvation.

Come, beloved Jesus, and lead me into the Holy City, Jerusalem; not that which killeth the prophets, but Jerusalem which is built in the heavens, where celestial citizens dwell in perfect unity.

Ride upon the foal of an ass, by holding in check with the bridle of continence all light and wanton motions of my flesh.

It is good for me to bear, my Lord, and to be subject to Thy law; never to kick against the precepts of obedience, but, with patience and meekness, to bear the burden laid upon me.

Nor must I ever cease from labor and spiritual progress. No other way than this must I go. I must advance in holy purpose, until, under Thy aid and guidance, I come to the Jerusalem which is above, where there is peace for evermore.

Therefore, to Thee, with the Hebrew children, do I devoutly cry, "Hosanna to the Son of David, Salvation in the Highest."

Hail, Lord of the Universe! Hail, Thou Saviour of the House of Israel! Whose coming the prophets foretold from the foundation of the world; whom the Jews, as on this day, gladly received with loud songs of praise.

I adore Thee, I glorify Thee, who, in the name of Thy Father, camest to redeem us from the hand of the enemy, and with Thy most precious Blood to reconcile us to God the Father.

I beseech Thee, also, O Lord Jesu, to enter the temple of my heart, and to purge out and drive far away from me whatever Thou shalt see there polluted and profane.

Cast out from Thy tabernacle all that is of this world, all tempting regard for places and persons. Overturn the money tables, lest the love of riches prevail against me. Take away all cattle and doves, and the noise thereof, lest the abundance of earthly things stay my desire for things that are heavenly.

Seize the scourge, made from the small cords of the fear of Thee, and, with firm zeal, drive out from me all evil fancies and foul suggestions, with which the devil, that vilest of traffickers, is ever ready to tempt me, even at prayer time

in the very House of God ; lest my soul, being sorely tried and enticed by vain delusions, be led into compliance and suddenly destroyed.

Help me, O most valiant Jesus, and suffer me not to be taken by the snares of the devil, and by my own wicked heart. Preserve me from evil and strengthen me in all goodness ; that, having escaped the dangers of eternal damnation, I may enter with Thee into the everlasting habitations of the heavenly Jerusalem.

CHAPTER XXIII.

ON THE LORD'S SUPPER, IN WHICH JESUS CHRIST INSTITUTED THE SACRAMENT OF HIS MOST PRECIOUS BODY AND BLOOD.

I bless and give Thee thanks, O Lord Jesu Christ, Thou Bread of Life and Fountain of healing water, for Thy most holy Feast of the last Supper with Thy disciples, which Thou hadst so long and ardently desired to celebrate.

Thou, O Lord, the King of heaven and earth, didst then eat at the same table, and out of the same dish, with those Thy poor disciples ; among whom was the wicked Judas ; and during Supper, whilst sweetly uttering words of holy exhortation, didst study, by gentle admonition, to turn that same Judas from his base design.

I praise and glorify Thee for the wondrous bounty of Thy surpassing charity ; when, after eating the Paschal lamb to terminate the old Law. Thou didst first institute of Sacrament of Thy most precious Body and Blood, in remembrance of Thy Passion and perpetual love. With Thy blessed hands, and with a passion of singular devotion, Thou didst deliver the same to all Thy disciples to eat and drink thereof ;



THE LAST SUPPER—BY VON GEBHARDT.

and, at the same time, showing to them, and the priests, their successors ordained by them, the form of consecration; Thou didst give them full authority to celebrate this Holy Sacrament henceforth, even unto the end of the world.

O singular and admirable exhibition of love! O the exceeding liberality of Divine goodness! Where the Giver comes into the gift, and what is given is inwardly one with the Giver.

O worthy and never-to-be-forgotten memorial, in which the faithful soul recollects its own death as dead in Christ's death, and finds everlasting life in the Beloved, whom that soul receives!

O wonder above all wonders, and sweetness transcending all sweetness, to have God truly, though mystically, present, veiled under this marvelous Sacrament!

Whom the holy Angels adore, as exalted far above themselves in Heaven, appearing to them all in glorious Majesty.

That I may worthily partake of this Holy Sacrament, grant unto me, O most loving Jesus, a heart deeply sorry for my sins, a pure conscience in confessing them, a mind lifted up in prayer, a firm faith, a fervent hope, an ardent affection, a devotion stirring to tears, reverence with love, a bright gladness with fear; also a profound inclination telling of increased thanksgiving, proceeding from a real lowliness of heart, to appease the excellency of Thy Divine Majesty.

CHAPTER XXIV.

ON THE WASHING THE FEET OF THE DISCIPLES, AND THE HOLY DISCOURSE OF JESUS AT SUPPER.

I bless and give Thee thanks, O Lord Jesu Christ, Thou most exalted King of Saints, for that very great example of

deep humility and servile submission shown and left to us for our imitation; when Thou, the Most Holy God, didst condescend, with Thy blessed hands and on bended knees, most tenderly to wash, wipe and kiss the feet of the poor fishermen, Thine own humble servants.

Nay, more; Thou didst not omit, with like loving condescension, to wash the feet of Thy most perfidious betrayer, although he, unthankful of such vast benefits, foul and unwashed within, did, with all obstinacy, persist in his wickedness.

O marvelous and great gentleness towards a disciple so hardened! O the bending love of a gracious Lord towards a servant so base—yea, so utterly hardened that neither the familiar bearing during supper, nor the kindness of lowly service, nor the sweet and pleasant discourse, could hold him back from his unholy design!

I praise and glorify Thee for the long continuance of this most sacred last Supper; at which so many acts of love were wrought by Thee. Varily, no times, no moments could ever suffice for their worthy commemoration.

I praise and glorify Thee, O Jesus, Thou best of Comforters, Thou sweetest Instructor and most powerful Upholder, for that last, long and heavenly discourse, full of the fire of love and the sweetness of the honeycomb; which, after the washing of the feet and the withdrawal of the traitor Judas, Thou didst, with voice most clear, deliver to Thy disciples. Thus didst Thou study to strengthen and comfort their sad hearts when tribulation was very nigh at hand.

By many very lovely discourses Thou didst promise the sure hope of the Resurrection, the upholding their faith by the coming of the Comforter, and their assumption from this exile into Thy Father's heavenly mansions.

And, at last, when closing this sacred address, Thou didst most lovingly commend them equally to Thy Father, in true union of heart, saying: "Father, I will that they all may be one, even as We are One."

Then didst Thou, with Thy disciples, enter a garden, away from the noisy world, and so fitted for secret prayer, and didst there make ready for the beginning of sorrows and Thy sacred Passions, saying: "Tarry ye here and watch with Me, while I go yonder and pray."

I beseech Thee, O most loving Jesus, my Lord and Master, that Thou wouldest grant me, a sinner vile indeed; unworthy to be called Thy servant, devoutly and deeply to meditate on this so divine a subject, and to study closely the lovely examples of Thy all-holy doings.

More especially, I pray Thee, grant that I may heartily bow down my stiff neck, and so completely conquer all proud shame that I may readily enter upon deeds of humility and lowly obedience. And may I learn to do works of love, not only to devout brethren and to my friends, but also to those who are morally or bodily offensive to me.

Let me not deem it hard to seek pardon for my shortcomings, since Thou, my God, wast not ashamed, in the presence of Thy disciples, to bend Thy holy knees when Thou wast in the act of washing.

Moved as I am by Thy example, may I, by Thy aid, do what I hear and read of Thee. But altogether imperfect as I am, and defiled by so many evil affections, vast is my need of a thorough cleansing that my sins may be washed away.

To Thee, therefore, I stretch forth my hands and humbly bend the knees of my heart, praying that Thou wouldest in mercy thoroughly wash not my feet only, but my hands and

my head; for in many things have I offended Thee by thought, word and deed—yea, and by duties many left undone.

Wash me, therefore, O Jesus, from my every defilement; cleanse me from all filthiness of the flesh and spirit; that, being fully purged, I may be meet to have part with Thee in Thy eternal blessedness, which Thou hast promised to all Thy beloved who continue with Thee in Thy temptations.

Open Thou also, I pray Thee, the understanding of my heart that I may fully apprehend the sweet discourse from Thy mouth, which Thou didst deliver at the Supper; for they are words of burning love of delightful consolation, and of wisdom most excellent.

Write the new commandment in my heart that my soul may burn with a twofold love; uphold me in my every tribulation; and, in place of worldly delights, pour Thou into me the sweet comforting of Thy Holy Spirit.

Grant me the true peace of heart, which the world cannot give. Send to me “the Comforter, the Spirit of truth, whom the world seeth not, neither knoweth.”

Come, O Lord Jesus, and vouchsafe to make Thy abode with me; that, Thou in me and I in Thee, we may dwell together in one. Amen.

CHAPTER XXV.

ON THE SELLING OF JESUS BY THE PERFIDIOUS TRAITOR JUDAS.

I bless and give Thee thanks, O Lord Jesu Christ, Goodness Supreme and Majesty Eternal, Thou who wast unjustly sold by Thine own disciple, for so vile and mean a price as thirty pieces of silver.

I praise and glorify Thee for Thy gentle sufferance of one so treacherous. No anger didst Thou show; no word of hard reproof; no exposal at once to the brethren of his unholy plot; after so foul a deed no suspension from his office and sacred communion; although Thou foresawest that he was hastening to betray Thee.

O most loving Lord Jesus, how wonderful Thy patience! how great my impatience!

Alas for me! that I can bear so little from my brother when he has said or done aught against me. For a small injury how soon am I moved to anger—how many are my plans to avenge or excuse myself; whilst Thou didst calmly bear with Judas, Thy disciple, even at the very moment he was about to sell and betray Thee.

Where, then, are my meekness and patience? Help me, O good Jesus. Implant Thy gentleness more abundantly in my heart, for, 'mid the many vexations of this life, I cannot secure the blessing of quiet without Thy special grace and guidance.

CHAPTER XXVI.

ON THE SORROW AND BREAD OF JESUS BORNE FOR US.

I bless and give Thee thanks, O Lord Jesu Christ, Thou Creator and Redeemer of all believers, for the painful entering on Thy most bitter Passion; for Thy great sadness of soul, for Thy anxiety and dread through the weakness of the flesh, taken voluntarily by Thee for us.

As the hour of Thy betrayal drew nigh, Thou didst begin to be heavy and sore afraid, and very sorrowful. Nor wast Thou ashamed to confess the same in the ears of Thy disciples, saying, "My soul is exceeding sorrowful, even unto death."

O the wondrous dispensation of God! Thou Lord of all power, Who, a little before, hadst strengthened Thy disciples for the struggle, dost now bear Thyself like unto one helpless, as if destitute of all strength and courage.

This Thou didst to benefit and comfort us, weak and faint-hearted as we are; lest perchance some one, sore tempted, should despair of pardon or salvation; if he, less cheerfully disposed to endure or undergo some things contrary to the flesh, should be found timid and sad. Yes, this Thou didst that he might say what we read Thou didst say: "Nevertheless, not My will, but Thine be done."

I beseech Thee, O most loving Jesus, my only hope in every trial and affliction, enable me, with a heart full of compassion, to examine, diligently into the sorrowful beginnings of this Thy blessed Passion; and from thence gradually ascend to the prayerful contemplation of the more bitter parts thereof; that, in every step of Thine Agony, I may be able to discern a saving remedy for my soul.

Grant me, for the glory of Thy Name, patiently to suffer whatever afflictions await me; that I may never despair because of my many tribulations, but wholly resign myself to the good pleasure of Thy eternal purpose.

CHAPTER XXVII.

ON THE THREEFOLD PRAYER OF JESUS; ON THE BLOODY SWEAT; ON THE ANGELIC COMFORTING; AND ON RENOUNCING HIS OWN WILL.

I bless and give Thee thanks, O Lord Jesu Christ, Thou Sustainer of Angels, Thou Refuge of the helpless, for Thy sorrowful pleadings and for Thy lowly prostration; when thrice, with bended knees, Thou didst, from the very depths

of Thy soul, entreat Thy heavenly Father, "If it be possible, let this cup pass from Me"; yet ever adding, "Nevertheless, not My will, but Thine be done."

I praise and magnify Thee for Thy mighty struggle with the terrors of death, and with the rendings of Thy most bitter Agony; when burning love so prevailed that Thou couldest cast out all human fear.

I praise and give Thee thanks for the large effusion of Thy bloody sweat, when, being in an agony, Thou didst pray more fervently; and from Thy Body, contrary to nature, poured forth great drops of blood.

I adore and give Thee glory for Thy lowly acceptance of angelic comforting, which Thou, the Creator and Ruler of the heavenly host, didst not scorn to receive from an angel, for the strengthening of man's weakness; teaching us, Thy feeble creatures, not to rest on transitory comforts, but steadily to look heavenward for aid.

O sweet Jesus! with what burning love didst Thou love me, when, moved thereby, Thou couldest pray so fervently that, in Thy firm resolve to suffer, Thou didst, beyond all nature, sweat warm drops of blood, flowing forth even to the ground.

I praise and glorify Thee with perpetual honor, Thou greatest lover of my soul and singular exemplar of my life, for the full resignation of Thyself, for utterly renouncing Thine own will, and all that ready sensitiveness, with which Thou didst naturally shrink from pain and death; and yet, when the hour of suffering was come, Thou didst, at once and without a murmur, resign Thyself to the will of Thy Father, saying, "Father, not My will, but Thine be done."

In those words Thou didst indeed highly glorify Thy Heavenly Father, amply and effectually benefit us, and beat

down Satan under Thy feet; showing most clearly to all the faithful the beauty of Thy perfection, the symbol of our salvation, and the way to the highest virtue.

O Jesu, ever to be remembered and adored! grant, I earnestly beseech Thee, that I may enjoy the fruit of Thy thrice-repeated prayer, and, with a perfect heart, imitate the example of Thy self-denying love.

Grant me also grace manfully to subdue the stubborn flesh to the spirit, to cast aside all carnal fear, oftentimes to kneel in prayer, and watchfully continue therein.

May I devoutly hope for Thy help, and confidently commit all my doings to Thee; entirely renouncing my own will, and, having my mind always prepared, patiently to endure whatever Thou shalt be pleased to lay upon me. Amen.

CHAPTER XXVIII.

ON THE VOLUNTARY GOING FORTH OF JESUS TO HIS PASSION, AND HIS GREAT MEEKNESS IN THE HOUR OF HIS BETRAYAL.

I bless and give Thee thanks, O Lord Jesu Christ, our Saviour and Deliverer, for Thy voluntary readiness to suffer. Having offered to God the thrice-repeated prayer, Thou, on the coming of Thy most cruel enemies, with the base traitor Judas and a great multitude in the dead of night, with swords and staves, torches and lanterns, as if to take a thief, didst at once freely go forth to meet them, saying, "Whom seek ye? I am He. If, therefore, ye seek Me, let these go their way." At this first word of Thy power, all their proud daring was stayed and brought to utter confusion.

MASTER, IS IT I? BY PROF. ADOLF SCHNITZ (GERMANY).





For immediately "they went backward and fell to the ground." What, then, would have come to pass, if, at Thy bidding, twelve legions of Angels had appeared? But Thou, who camest to suffer, wouldest not so use Thy Divine power; but rather show Thy tender forbearance. By a single word didst Thou make manifest what Thou couldest do by the full exercise of Thy will.

For a season didst Thou permit the ungodly to prevail against Thee, and despitefully entreat Thee; showing that of Thine own free will Thou wouldest suffer that the work of our redemption might be accomplished and "the Scriptures of the prophets might be fulfilled."

I praise and glorify Thee, Thou most innocent Lamb of God, Jesus Christ, for Thine ineffable meekness and the invincible power of Thy gentleness; that Thou wert not moved with anger against the basest of traitors, nor didst Thou indignantly turn away from his presence. Nay, rather, with Thy wonted goodness, Thou didst condescend to kindly words, calling him "Friend," and didst lovingly indulge him—one most unworthy—with the sweet kiss of Thy mouth, saying, "Friend, wherefore art Thou come?" His rashness and impious treachery Thou didst gently reprove: "Judas, betrayest thou the Son of Man with a kiss?"

Alas! how more than sad! He, who had shared companionship with the apostles, now stands forth the leader of a band of miscreants. Unawed by Divine justice, unsoftened by loving kindness, he held not back his hand from the direst of deeds, but gave the sign, saying, "Whomsoever I shall kiss, that same is He; hold Him fast."

O thou wicked disciple of the most loving Master! O base servant of the most faithful Lord! Most gentle Jesus, how wonderful is Thy goodness, how excellent Thy

patience! Amidst such persecution and shameful treachery Thou didst not forget Thy sweet friendship of the past; but, in return for injury most gross, Thou didst graciously exercise Thy power of healing.

For, with a touch of Thy sacred hand, Thou didst restore the ear of the high priest's servant, which Thy disciple had cut off; and didst withhold Peter, Thy defender, from resisting Thy assailants, saying, "Put up again thy sword into its place. The cup which My Father hath given Me, shall I not drink it?" For thus it must be.

And here, O my God, I beseech Thee, give unto me, a frail reed, more abundant patience in my hours of trial. When mine enemies rudely insult me, or when false charges, of which I know myself innocent, are brought against me, let not sudden anger overcome me, not a spirit of revenge urge me to return evil for evil.

Grant that I may not fear mine accuser, but receive with gentleness his reproaches. May I regard as a friend the man who harshly reviles and oppresses me. Let no indignation arise at any cruelty shown me, nor the remembrance of a wrong done me rankle in my breast.

But may Thy most loving endurance of evils strengthen me to suffer with cheerfulness, and willingly to bear still greater trials for the love of Thee.

CHAPTER XXIX.

ON THE APPREHENSION, THE BINDING, AND THE LEADING AWAY OF JESUS TO ANNAS THE HIGH PRIEST.

I bless and give Thee thanks, O Lord Jesu Christ, Thou hope of the saints and their tower of strength in the day of

tribulation, for the violent seizure of Thee by hateful enemies; for the audacity of Thy captors in laying unholy hands on Thee; for their fierce and angry looks, and the threatening shouts of those arrayed against Thee; for Thy rough and cruel binding and Thy close and savage detention; for the hasty and wild hurrying of Thee onward; and that foul treatment, when, with insulting blows and wild clamor, Thou wast dragged to Thy death by a vile and vulgar rabble; whilst Thy dearest disciples fled in dismay, and with heavy sorrow and sadness gazed on Thee from afar.

O Lord, Thou King of Kings and Ruler of all creatures, who alone among mortals are free; wherefore didst Thou suffer Thyself to be thus violently seized by wicked hands, and basely carried away by men whom Thou didst create, and whose well-being had ever been Thy care?

Alas, how grievous was the sin against Thee! How madly insulting to Thine Almighty power, to bind the very Deliverer of souls with the cords of a malefactor, to lead away captive the sinless One, as if the vilest robber.

But Thou, most excellent pattern of all virtues, most gracious Jesus, wast willing to suffer thus patiently for us, to be our perfect example of meekness that the clear saying of Esaias the Prophet might be fulfilled: "He is brought as a Lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." He was offered up because it so pleased Him.

Dwell now with compassion, O my soul, upon the sorrow and captivity of thy loving Lord God, who, of His own free will, endured all these things for thy sins. Deeply lament and let thine eyes pour forth tears plenteously, in that the Only begotten Son of God was for thee so unworthily treated.

Behold what these shameless wretches, the impious Jews, did. Lo! they held Jesus captive, and led Him bound to Annas and to Caiaphas, the High Priest. Yet, when He is taken, He resists not; when He is bound no murmur is heard; when He is led forth no resistance is offered; when He is hurried away, He utters no reproach. He goes on in meekness, silent as a lamb; as innocent He follows, and humbly suffers.

And now I beseech Thee, O my God, that the bitterness of this Thy sad captivity may oftentimes enter into the inmost thoughts of my heart.

Every morning may it move me to the fervor of holy prayer, driving away all slothfulness, making me zealously and watchfully persevere in Thy praise. Thus, by earnest service, day by day, may I show forth some return for Thy love; for wast not Thou born for me in the night season, for me in the night season wast Thou not betrayed, captured and bound with cords?

Therefore, in the night season, will I remember Thy Name, O Lord, pondering deeply how bitterly Thou hast suffered for me, the vilest of sinners. Let Thy hard bonds secure me true liberty, restrain me from profitless wandering, and, by a firm discipline, keep me true to Thy service.

Let it be no heavy task for me to break and cast from me all self-will, but readily to walk the path of obedience, guided thereon by those set over me in the Lord. May I not fear being led whither I would not, provided the course directed be acceptable to Thee.

Let rebellion and strife, and boldness and clamor be far from me; rather may I be God-fearing, obedient, ever ready and glad to keep Thy commandments; and may I never cease devoutly to observe all the rites and ceremonies of Thy Holy Church. Bow down my neck to settled ordinances, and bind my hands to holy labors.

May I ever deem it unworthy of me to go mine own way and waste my time in indolence. May I ever earnestly desire to live under strict rule, to keep down my own bad passions—so highly desirable to my hard and untamed self; and may I in some degree, however small, by inward conformity, exhibit something of the spirit of Thy capture and binding. Amen.

CHAPTER XXX.

ON THE LEAVING JESUS IN THE HANDS OF HIS ENEMIES, AND ON THE FLIGHT OF THE DISCIPLES.

I bless and give Thee thanks, O Lord Jesu Christ, Thou good Shepherd and benign Master, for Thine utter desertion and abandonment in the hour of Thy direful necessity; when, forsaken by all Thy disciples and friends, Thou wast left alone in the hands of Thy most cruel enemies.

For Thy brethren and Thy most familiar friends, who had vowed to lay down their lives—to die for Thee—alas! in the testing hour of need, they all forsook Thee and fled.

I praise and honor Thee for that painful compassion of Thy heart, when grief so heavily sat on Thee, beholding, as Thou didst, the offence and flight of Thy fear-stricken disciples. When the Shepherd was in the midst of wolves, Thine own, the sheep of the flock, as Thou hadst foretold, were scattered to their own homes.

O what great sadness, what grievous pangs were there in the hearts of Thy disciples, when they beheld their Lord and Master—to follow whom they had left all—torn from them so violently and dragged to death!

But Thou, Lord, who knowest all things, and permittest nothing to be done save for a wise end, didst in Thine elect allow this so great a weakness, that through it, in time, greater good should come.

In short, from this fall it was they learnt their own frailty, and so became more gentle to other weak brethren; and, ever after, moved by great caution and fervor of spirit, they bore themselves lowly and reverently.

O vast the blessing to me that I very diligently study this portion of God's Word, and presume nothing great of myself!

For, although at times, when praying, new fervor is present with me, still I cannot tell how long it will endure, nor what may befall me when temptation sets in.

For if the pillars of heaven, the apostles of Christ, were thus shaken in the hour of trial, what then is to be expected of a poor, frail, worthless creature, when but a slight temptation shall come upon him?

And yet, O Lord, how severely do some censure the holy apostles, that they so basely deserted Thee; and, broken down by fear, sought to escape. But such critics little perceive how readily they themselves are daily turned from the truth, as love or hatred may act on them.

I beseech Thee, therefore, O dearest Lord, keep me from that madness of heart, which would lead me to turn from the holy purpose to which I have put my hand; in life or in death may I follow Thee whithersoever Thou goest.

Restrain me that I wander not far from Thee in the hour of adversity; let me not consent unto sin, following my own evil desires. May I rather, for the love of Thee and with a hearty yearning to do Thy will, manfully endure all labor and difficulty; lest, through my own slothfulness, I lose Thee, the Supreme Good.

Let "not the foot of pride come against me," leading me to boast of any good work done by me; nor let me speak arrogantly, as did Peter of old, preferring myself to any other, or claiming equality with others. May I always act

with Thy fear, humbly considering how frail I am by nature.

The fall of St. Peter and the flight of the apostles, may they be to me a warning against sin, never a stumbling block in my way.

May their return to repentance give me a sure hope of finding mercy after a fall; for, who is there so holy that he does not at times run into some kind of sin?

And when it happens that I am forsaken by friends and acquaintances, or despised, as an alien and unprofitable, by those very dear to me, then, as a special remedy, grant me to remember Thy most grievous desertion and rejection; and readily to give up all human consolation, if so be I may, even in a small degree, be worthily fashioned after Thy tribulations.

O most merciful Jesus! deal gently with me, in that I have so often sinned against Thee, so readily turned aside to the vanities of life; that I have not diligently set my heart on that which I so fully purposed.

Alas! how often do I look back, and see in what trivial things my time is spent; and oh, the anguish—Thy Passion so sadly forgotten!

Thou hast gone before me along the narrow way, and I pass through with tearless eyes, as if Thy sorrows in no way concerned me. Be mindful of my poor, dull heart, and pour into me a loving recollection of Thy most bitter Passion.

CHAPTER XXXI.

ON THE BRINGING JESUS BEFORE ANNAS, AND ON THE SMITING HIM ON THE RIGHT CHEEK.

I bless and thank Thee, O Lord Jesu Christ, Thou Guide of our life and Author of our salvation, for Thy first arraign-

ment before Annas the High Priest; where, being questioned concerning many things, Thou wert roughly smitten on the cheek for Thy meek and truthful answer.

I praise and exalt Thee, O Christ, Thou glorious King, for that dishonor, and for the outrageous assault made on Thee by the hand of an audacious servant; when, to the answer of Thy mouth, he returned Thee a heavy blow on Thy face, saying, "Answerest Thou the High Priest so?"

To whom Thou, for Thy part, O most gracious Jesu, calm in mind and speech, didst not omit to give a gentle answer, thus saying: "If I have spoken evil, bear witness of the evil; but if well, why smitest thou Me?"

O most impious and vile slave, who daredst with guilty hands to strike the lovely face of Thy Creator! O adorable Jesus! how did the ineffable virtue of Thy meekness display itself that Thou didst not at once indignantly resent so insulting a blow; but rather, with calm reasoning, didst correct the spirit of the striker?

Consider now, thou faithful servant of Christ, and try thyself. Canst thou, for the love of Jesus, bear a blow on thy cheek? Behold, if thou canst not bear a harsh word without anger, how couldst thou endure a blow?

Thou grievest over the unjust violence to thy Lord, but more grievous far is it, that thou canst not, for the honor of Christ, suffer the smallest injury.

Thou proposest what is noble—thy thoughts are for what is excellent; yet art thou troubled at the first utterance of the reviler; yea, thou findest thyself weaker than thou didst suppose.

Flee, then, to Jesus, and only the more earnestly plead with Him for the virtue of patience.

O, good Jesus, the strength and support of the troubled soul, teach me to bear with quiet mind all reproaches, and



CHRIST RESCUES PETER—BY PLOCKHORST.

reviling taunts. Let me never resist indignantly complaints unjustly brought against me, but vanquish them by a gentle silence. If compelled to speak, may I ever answer my adversaries with words that soothe and win.

In the presence of all my opponents put into my mouth a just and godly conversation; and, while the hand of the wicked rageth against me, give me, O most benign Jesus, as an invincible shield, a firmness of purpose lowly and calm.

CHAPTER XXXII.

ON THE THREE DENIALS OF CHRIST BY PETER, AND HIS BITTER WEEPING WHEN JESUS LOOKED UPON HIM.

I bless and thank Thee, O Lord Jesu Christ, Foreseer of all things to come, that Thou, by way of warning, didst foretell his fall to Thy most zealous disciple, Peter.

I glorify Thee for the sad dishonor that fell on Thee through the denial of Thee thrice by Thy Apostle Peter. Dishonored indeed wast Thou, when he, charged by one of the weaker sex, denied all knowledge of Thee saying: "I know not the Man."

I praise and forever magnify Thy name for the gracious look Thou didst mercifully cast on the blessed Peter; so that he, immediately on the second crowing of the cock, might perceive his guilt, and hasten from the midst of evil-doers. He went apart that he might, with deep contrition of heart, pour forth tears of bitterness for the grievous sin of having denied Thee.

He had, however, by no means, like the most faithless Judas, fallen irreparably in the pit of despair. Thy unspeakable mercy yet continued. Trusting in the plentifulness of Thy pity and in the tender love so often expe-

rienced by him, he hastened, with bitter lamentations, to the saving remedy of penitence. And so he found the gate of infinite mercy open to him.

O, the inestimable goodness of the Saviour! O, the open, inexhaustible fountain of divine compassion and overflowing grace! whence the sinner is wont to draw the fullest hope of pardon—the just, true and abundant gifts of grace.

Would that I possessed a fountain of tears, that, with blessed Peter, I might worthily deplore my sins; and so, through the merits of my Saviour, be meet to receive pardon thereof, and the favor that once was mine.

Peter fell when, through the fear of death, he thrice denied the truth; but by me eternal truth is daily oft-offended, for, with every light temptation, I swerve from the path of virtue.

When Peter fell suddenly, he rose again. I fall more quickly—more slowly do I rise. Rarely do I lament. Ill do I watch myself, and by me, alas! dangers are too lightly regarded.

Peter bitterly bewailed the occasion of his sin. Moved by his fall he fled, and sought seclusion for his tears; bedewing with penitential prayers spots contracted through incautious words.

O, blessed tears! which, by God's mercy, so soon blot out past sin. By them also favor departed is restored.

Remember me, O, Lord Jesus, and have compassion on me, a frail sinner, surrounded as I am by so many evil affections. Let me not sink under the burden of my sins, nor be weighed down by remorse after committing so much evil.

Help, therefore, O kind Shepherd, Thy poor, erring sheep; draw forth the lapsed soul from all uncleanness; comfort the afflicted; strengthen the faint-hearted; defend us from the adversary; preserve us from the snares that

encompass us; and bring us, for whom Thou wast slain, to the kingdom of heavenly felicity, of which Thou art the Doorkeeper and Prince.

O good and most compassionate Jesus! with deep yearning of soul I beseech Thee to look on me with Thy most holy eyes, as Thou didst on Peter, when he had denied Thee. Quickly pour into me the grace of holy contrition that I may be cleansed from all that I have done wilfully or negligently against Thee.

Hear the groanings of my heart; heal the bruises of my wounded conscience; restore to me the light of fresh grace, nor suffer the soul of a penitent to perish, seeing that, for its redemption, Thou didst endure so many sorrows, so many wrongs, and at last the bitter agony of the Cross.

CHAPTER XXXIII.

ON THE LEADING AWAY OF JESUS TO CAIAPHAS, THE HIGH PRIEST, AND HIS FALSE ACCUSATION.

I bless and thank Thee, O Lord Jesu Christ, Thou Priest of all priests and High Priest forever, for being so contemptuously led away from the house of Annas to Caiaphas, the High Priest; where the Scribes and Elders had assembled to devise cruel counsel against Thee.

Alas, how cursed a joy was theirs when they beheld Thee bound and dragged before them. Long had they desired to take Thee, but in vain, for "Thine hour was not yet come."

But "this is their hour and the power of darkness" allowed them of God that they may complete their long-conceived hatred, and now carry out openly their inveterate malice.

All this was for Thy glory and the salvation of the faithful. Equally was it for the eternal punishment of unbelievers.

I praise and glorify Thee, Thou adorable Jesus, for Thy lowly bearing before the High Priest with all the elders of the people rudely gazing upon Thy lovely face. There Thou wast cruelly accused by witnesses most false, and by the high priest oftentimes questioned; even strictly adjured to answer truthfully; yea, the very charge of blasphemy brought against Thee; until at last, condemned by all, with loud cries they pronounced Thee worthy of death.

I praise and honor Thee, O most noble Jesus, for every injury done Thee, every lie uttered against Thee; for Thy gentle demeanor and long-kept silence, while so many basely assailed Thee. No sign of complaint or murmuring didst Thou show, but stoodest an example of perfect meekness.

And now, devoted lover of Christ, mark with all seriousness what excellence of lowly patience shown forth in Jesus.

Behold what unworthy rebukes Jesus is compelled to bear, He whom the heavenly host adore. For a truthful answer He is charged with blasphemy.

Verily, all who so speak concerning Christ are themselves blasphemers and guilty of most heinous sin.

Yes, truly, in the madness of their hearts they work against Him all manner of wickedness, for they believe not Jesus to be the Son of God.

He, however, endures and is silent, and thus, while trodden under foot by the ungodly, the more does He conquer, the greater is His triumph.

Wherefore, O faithful soul, cease to complain of reproaches cast on thee, and yearn not to return unto thine adversaries evil for evil.

Bear and humble thyself under the weight of earthly tribulation; yearn not to prosper in this life, seeing that Christ gladly endured the world's contempt.

Blush, thou proud man, for thine honors and chief seats; for thy pomp and fine clothing; knowing, as thou dost, that Christ was poor indeed. Disgraceful is it to strive after man's favor and desire earthly pleasures, when Christ preferred the very opposite.

O most adorable Jesus! full of grace and ever gentle, grant me, a miserable sinner, the longed-for blessings of Thy propitiation; and teach me, by Thy lively example, not to dread the reproaches and terrors of the wicked, nor to be disturbed by false accusations; but even readily seek pardon for their offences against me, bowing myself with all lowliness before Thee and my superiors; so that I may be meet to receive gifts of grace more abundantly and to return Thee more devout thanks for blessings received.

CHAPTER XXXIV.

HOW JESUS WAS MOCKED, SPIT UPON, BLIND-FOLDED, SMITTEN ON THE CHEEK AND BUFFETED.

I bless and thank Thee, O Lord Jesu Christ, Thou who art the honor and glory of saints, for the very grievous contempt and unholy treatment shown Thee; when, after sentence of death had been pronounced, Thou wast so indecently treated and so insultingly mocked by heartless servants. Yea, with buffetings many and fierce did they smite Thee on Thy face and on Thy head.

Alas, that Thy most glorious face, on which Angels delight to gaze, should be shamefully defiled by the loath-

some spitting of angry Jews, and struck with heavy blows from outspread hands.

Nor can we fail to believe that straightway blood came forth abundantly, mingling with tears of lamentation; and that Thy lovely neck was bruised by the frequent blows of angry strikers.

Thy most bright eyes, which are ever on the righteous, were in mockery veiled after the manner of fools.

The venerable head, so far above all creatures, is violently smitten by the polluted hands of sinners, who, with shouts of derision, leap about Thee, saying: "Prophesy unto us, O Christ, who is it that smote Thee?"

Who can hear of these Thy many injuries, O Lord, without great sighing and sorrowing of heart? Surely what Thou dost bear far exceeds the limit of human endurance; the weight of so many insults severely vexes the loving hearts of the holy.

Thou becamest an alien to Thy friends, deserted by Thine acquaintances, a scorn and derision to those that hated Thee without a cause, and winked with their eyes.

Alas! O Lord God, Thou joy of the Court of heaven, wherefore dost Thou, as if Thou wert one of the most simple of men, suffer Thyself to be thus mocked, spit upon, and buffeted by the ungodly?

O the raging Jews, all that night they spent in mocking and beating Thee! Glutting themselves with Thy sufferings, they rendered Thy face to all beholders almost beyond recognition.

There remained, however, in Thee an unwearied patience, and an incomparable beauty of soul, not to be discerned by Thine evil tormentors.

Nevertheless, having in perfect innocence suffered all these things out of love, Thou art become to Thine Elect

much more beautiful and dearer far ; according to the inner view of the mind, through which Thou, O Most High God, art perceived by them, most innocently suffering all these things out of Thy tender compassion.

With the vastness of this most daring contempt of Thee acutely before me, teach me, I beseech Thee, most patient Jesus, to consider carefully mine own vileness ; and having weighed my sins, to perceive how justly I have deserved to be despised and rejected of men.

Pity my imperfections, and strengthen my heart to bear the hard words of the world, even when my face blushes with shame for my unholy doings.

Thou didst in meekness bear many reproaches for me, a sinner despicable indeed, and that, because Thou wast so truly lowly. Nay, moreover, even bonds and blows were without a murmur endured by Thee.

O how unlike am I to Thee ! how far am I from true humility ! I, who for a slight offense or a thoughtless word, at once dislike a man ; and in return for a reproof, well fitted to profit me and for which I should be thankful indeed, I, on the contrary, become impatient, grow out of heart, and so lose the blessing offered me.

I pray Thee, O Lord, pardon these my offences, and my frequent sins and levity. I have not kept my heart with a pure conscience ; nor have I, as in duty bound, submitted myself with due reverence to Thee, and to every reasonable ordinance.

Give me a salutary penitence, with a fountain of tears. Grant me a love of discipline, that has Thy blows well in remembrance. When the world severely accuses me, bless me with the upholding palm of patience ; and may I deem myself worthy of contempt.

May the cruel buffeting of Thy head lead me to bear patiently my bodily sufferings, and Thy scornful blindfolding restrain mine eyes from all vain curiosity.

Let the foul spitting upon Thy comely face keep down all carnal affections within me, and teach me not to heed outward glitter, but rather to honor the hidden graces of the soul.

Let the mockings practiced on Thee drive away from me all light behavior and vain hilarity. Let the utter despisal of Thy dignity destroy in me all eager yearning for honor, and ever incline me to things which are lowly and little esteemed. Amen.

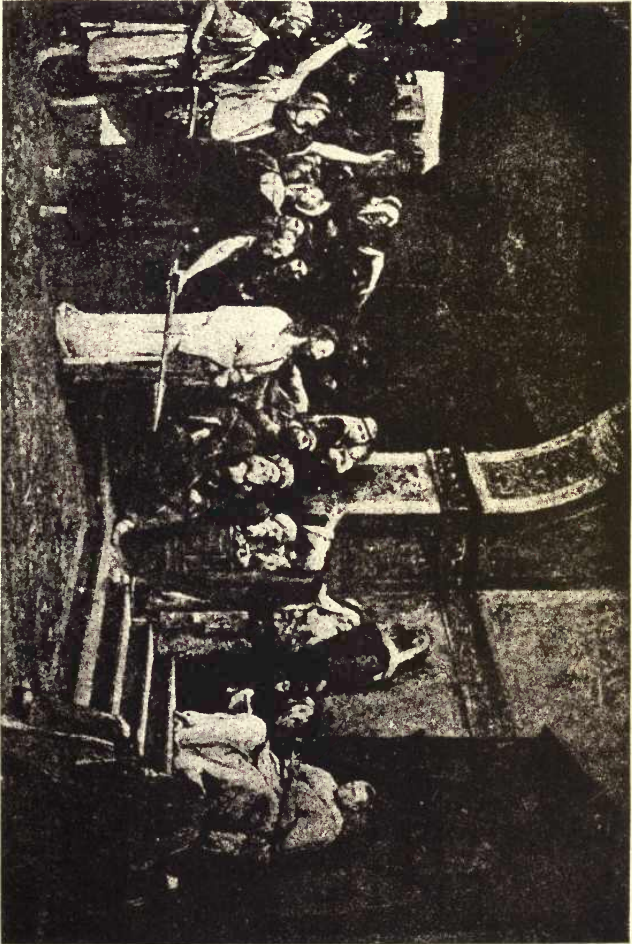
CHAPTER XXXV.

ON THE BRINGING OF JESUS BOUND BEFORE PILATE THE GOVERNOR.

I bless and give Thee thanks, O Lord Jesu Christ, Thou most righteous Judge of quick and dead, for being brought 'mid noise and clamor before Pilate the Governor.

When the morning was come, all the Chief Priests, being gathered together in one place at an early hour, and having taken their vile counsel to put Thee to death, they, by the hands of their officers, brought Thee bound with cords before one who was uncircumcised—a heathen Governor. Then they assailed Thy innocence with accusations most grievous, daring to call Him, whom the holy Prophets of old proclaimed with high praises the Saviour of the world, a malefactor and subverter of their nation.

O awful blasphemy of the Jews, to condemn the guiltless by false witnesses, to be ready to kill the Author of life, to



CHRIST BEFORE PILATE, BY MUNKACSY.



seek the crucifixion of Christ their King, to desire one holy and just to be condemned to a death most shameful!

May all who persecute Thee be confounded and put to shame, for they are worthy of punishments heavier far!

I praise and glorify Thee, O adorable Jesus, for the perfect rectitude of Thy demeanor, and for the reverent bearing shown by Thee before the tribunal of Pilate, the Judge.

Where Thou, as a most meek lamb, didst stand bound with cords in the presence of Thine accusers; Thine head inclined, Thine eyes cast down to the ground, Thy countenance calm, Thy words few, Thy voice all so low and gentle, ready for reproach and prepared for stripes.

Behold now and consider, O devoted follower of Christ, how thy Lord and Saviour, the King and Judge of all men, suffered Himself to be dragged to judgment, submitting Himself humbly and of His own will to the powers of this world.

In this He has set before thee an example of most wholesome submission; that thou also, who are truly blameworthy for many faults, mayest learn to accuse thyself before God, and to show a fitting humility when thou art charged with sin by thy fellows.

If thou desirest to escape the pains of hell, submit thyself humbly to the judgment of those set over thee, nor dare to resist the power ordained of God.

And, for the love of Jesus, when judged wrongfully endure it patiently, even though some heavy sentence be pronounced against thee.

Let not the wondrous patience of God, amidst so many false charges against Him, pass away unprofitably from thy heart.

Therefore, fall prostrate at the feet of Jesus, fast holden by bonds; plead with Him for pardon and grace, pray Him

to forgive all thy negligences; that, in this thy day of mercy, He will correct thy excesses; rather than after a season condemn thee with reprobates for ever.

Be merciful, O good Jesus, be merciful to me, a sinner, for my "soul trusteth in Thee."

Breathe into me a good spirit, which may urge me to a more earnest progress; that I may heartily strive to humbly obey and submit myself to those who are over me in the Lord, and receive with patience their every order.

Grant that I may not fear men's judgment, and never be angry when accusations are brought against me. Rather let me desire to be exercised, accused, and disciplined, that the fear of presumption may be utterly trodden down, and my own will brought to nought. Thus, out of my self-abasement, may love of Thee every moment increase, and be forcibly drawn higher and higher heavenward.

CHAPTER XXXVI.

ON THE DERISION OF JESUS BY HEROD AND HIS SOLDIERS.

I bless and thank Thee, O Lord Jesus Christ, Eternal Wisdom of the Father, Thou who art the Supreme Truth and the Infinite Power of God, for that shameful contempt and bitter mockery endured by Thee, when Thou wast despised and derided by Herod and his soldiers.

For, indeed, Herod had for a long time desired to see Thee, and, moved by curiosity, had hoped to behold some miracle done by Thee. But, when Thou madest no reply, nor wouldst without fitting cause work a miracle (surely it was the hour of suffering, not of miracle-working); then in his rage he ceased from all due reverence. Regarding Thee as simple, he haughtily despised Thee; and arraying

Thee in a white robe, he mocked Thee and sent Thee back to Pilate.

I praise and honor Thee, O glorious Jesus, for these Thy wearying labors and cruel hurryings; when, with derisive clamor, Thou wast led to and fro through the lanes and streets of Jerusalem, from place to place, from Judge to Judge, everywhere sorely accused, everywhere defamed; and, after much questioning and a long trial, wast demanded for death by crucifixion.

O what marvelous patience, at this special period, shone forth in Thee, and ceased not though tried by many mockings! The thought of this public contempt of Thee carries deep compunction to the hard heart, invites the angry to gentleness, and the devout soul to sorrow.

Behold Thou, the Most High God, art brought low as the meanest of Thy creatures. Thou, the Almighty One, art thrust aside as most helpless. Thou, the Allwise, art mocked as the most foolish. Thou, the most Innocent, art judged as one guilty of deadly sin.

Woe unto me, a miserable sinner! weighed down under a heavy burden of sin; who, according to the merit of my own doings, deserves eternal punishment; on whose behalf Thou, O gracious, holy, and just God, didst not disdain to be mocked and despised, that Thou mightest deliver me in my distress from the derision of devils, and from everlasting death.

I beseech Thee, therefore, O Jesus Almighty, whom no harshness could embitter, no contempt cast down, that Thou wouldest cut off from me everything outwardly vain and curious, and that I may learn to be content with lowly attire.

For disgraceful is it, that earth and ashes should seek show or delicacy in dress, when Thou, the King of Heaven, wast an object of contempt, arrayed in a white garment.

Set before the eyes of my mind Thy disgrace and derision, and teach me to follow Thee along the way of Thy reproach, yea, to rejoice when I am despised; never to put my trust in the sons of men, nor in the princes of this world, nor in the power of friends; but with my whole heart to despise all earthly things, and the lovers thereof.

Lead me with unshaken constancy to follow Thee, Lord Jesus, Author of my salvation; and to bear ever in memory the great and bitter taunts Thou didst endure for me, Thine unworthy servant.

CHAPTER XXXVII.

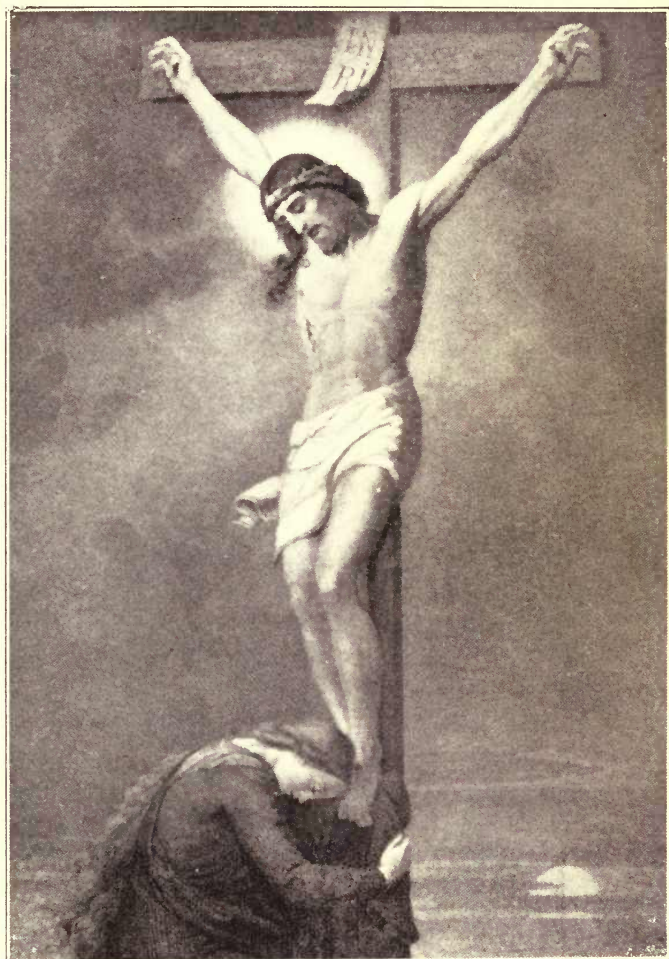
OF THE WICKED CLAMOR OF THE JEWS, "CRUCIFY HIM! CRUCIFY HIM!"

I bless and give Thee thanks, O Lord Jesu Christ, Thou perpetual joy of the Saints, for the great and insolent tumult of the Jews in their rage against Thee, furiously crying out, "Away with Him Away with Him! Crucify Him! Crucify Him!"

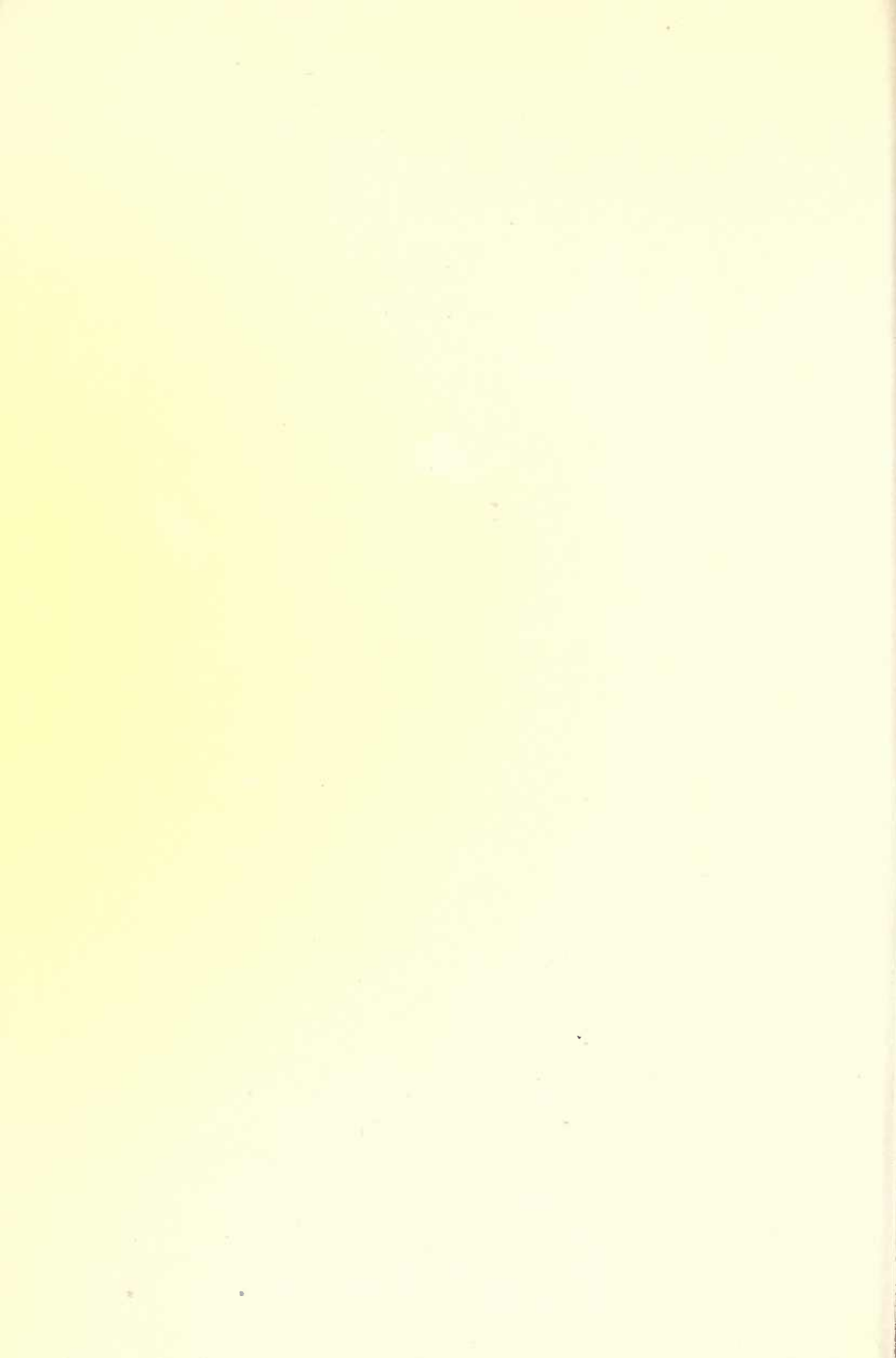
Alas, how violent the fierceness of the wretched Jews! How inhuman the cruelty of the Chief Priests and Pharisees! whom no fear could keep from murdering Thee, no reason hold back from shedding innocent blood!

The heathen Judge is moved to some compassion, but the Jews are hardened to fiercer malignity. Pilate strives to excuse Thee, he seeks some device for setting Thee free, he declares that he has found no cause of death in Thee.

But the Jews, forgetting all their benefits, oppose him with the reply, "If thou lettest this man go, thou art not Caesar's friend; for every one who maketh himself a king, setteth himself up against Caesar."



THE CRUCIFIXION—BY BARTHELMES.



Alas, how falsely do they invent these things against Thy humility! For neither by word nor deed hadst Thou sought worldly honors. So far from that, when the multitude, who, by a very signal miracle, had been fed with a few loaves and fishes, determined to make Thee a King, at once Thou didst retire to the solitude of a mountain, there abiding alone in secret prayer.

Nor were such evil doings enough; others and worse were added thereto, that the Judge might be moved to kill the God-man Christ:—"We have a law (they cried), and by our law He ought to die, because He made Himself the Son of God."

The Governor hearing these things is afraid. He inquires, "Whence art Thou?" and asks, "What is truth?" No answer is given him, because the Jews with wild importunity demand sentence of death.

At length, yielding to their great wickedness, and to preserve the favor of their leaders, the base Ruler assents to their unholy cry.

O how bitter and offensive was it that the words of malediction, "Crucify Him! Crucify Him!"—the blessed Jesus—should be proclaimed throughout all Jerusalem!

Which of His lovers did not then grieve and weep, who, perchance, heard the curses and cries for crucifixion again and again uttered against his most loving Lord Jesus?

O how mournful the voice, how most sad the rumor that filled the ears of the most saintly Virgin Mother when the cruel sentence of the people, and the tumultuous demand for the Cross were borne aloft from the mouths of the multitude!

Moan, O devout servant of Jesus, and, from the inmost recesses of thy breast, draw forth the heavy groans of compunction.

Learn with what pangs the heart of the Mother of God is troubled, when her Blessed Son is called for, to hang on the hateful Cross.

He, who ever hears angelic songs sounding through the courts of heaven, "Holy, Holy, Holy," now hears Jews with their accursed tongues thundering out against Him in clamoring accents, "Away with Him! Away with Him! Crucify Him!"

Him, whom but a little before at the Feast of Palms children praised, singing glad songs of joy; now (how changed the scene!) their very parents with savage mind, call for His crucifixion, saying, "Not this man, but Barabbas."

Meditate seriously on this hour, thou lover of thy Lord's Passion. Against the worst rumors of the world close firmly the ears of thy heart; but open thine hearing widely to the dismal shouting for the crucifixion of Jesus.

Faithful soul, I say unto thee, that it will be more profitable thus to meditate than to study the stars of heaven. If thou truly lovest Jesus, thou wilt not pass through this period without a heavy sigh of bitterness.

When, therefore, the world is against thee and assails thee with many unjust reproaches, be not broken in spirit by evil words, nor by the threatening of adversaries; but bear well in mind the most patient Jesus, and the revilings He endured for thee; and, with a deaf ear, suffer all foolish reports to pass by thee unheeded.

When also thy good works are accounted as evil, and the more part oppose themselves to thy witness for Christ, and are unwilling to take thy word, bear with it all meekly; because thou art not more innocent than Christ, against whom they insultingly cried, "Crucify Him! Crucify Him!"

Know, therefore, this beforehand; since in thy walk heavenward thou wilt have to suffer contradictions not a

few, yet wilt thou have no praise whatever of God, unless, for His sake, thou shalt be tried in thy various movements in life.

Wherefore He hath said to His beloved friends, "Blessed are ye, when men shall hate you, and revile you, for the Son of Man's sake."

Follow then the innocent Jesus, rejected indeed on earth by wicked men, but chosen of God the Father, and crowned in heaven with glory and honor. Let not evil speaking, which is but for a moment, overcome thee, for whom "an eternal weight of glory" is prepared by God.

I now, therefore, beseech Thy boundless love, O gentle Lord Jesu Christ, that Thou wouldst inflame my heart with the grace of a large sympathy; and cause it to burn with so glowing a fire of Thy love, that I may rejoice to bear with a peaceful mind all revilings and wrongful charges; and never fear the terrors and annoyances of men; but desire with my whole heart to imitate Thee in the reproach of the Cross.

Arm me against the temptations of the flesh, and grant me with due discipline to crucify its evil affections; to bewail with tears of penitence the faults already committed by me; and never to yield deliberate consent to any evil assault against me.

Finally, in every spiritual conflict and distress of heart, by the power of Thy life-giving Cross, succor and defend me from the wiles of the enemy.

That which was prepared for Thy reproach, may it become my remedy; that even I, by the victory of Thy holy Cross, may devoutly bring back to Thee grateful sacrifice of praise. Amen.

CHAPTER XXXVIII.

ON THE STRIPPING AND SCOURGING OF JESUS.

I bless and give Thee thanks, O Lord Jesu Christ, Thou most gracious Protector of all who hope in Thee, for the shameful stripping of Thee in the presence of Thy deriders; when, at the cruel mandate of the impious Judge, the soldiers of the court spoiled Thee of Thy clothing, and presented Thee naked to be bound with hard cords, and scourged with the sharpest rods, as if a wicked corrupter and the vilest transgressor of the law.

And all this to gratify, forsooth, the angry minds of the Priests, who sought to devour Thy life, and bring Thee down with sorrow to the grave.

I extol and honor Thee with suppliant praise, especially for being fast bound to the hard pillar; that Thou mightest loose us from the bonds of our sins, and restore us to never-ending liberty in things celestial.

I praise and glorify Thee with continual thanks for Thy barbarous scourging, and for every hard blow and acute piercing of Thy most sacred and tender Body; whilst these cruel scourgers pitilessly struck, and deeply tore Thy spotless flesh, stripe after stripe; inflicting on every side bruise upon bruise; so that there was no sound part in Thee!

Innumerable fountains of Thy precious Blood, like unto crimson streams, poured forth abundantly at every stroke. And this, that Thou mightest wash us from the inveterate pollutions of our sins, and cleanse our souls from all their guilt by Thy most precious Blood.

Alas! alas! O Lord, how great the madness of these base Jews! What hearts of stone had the smiters, who feared not, unprovoked, to scourge Thee, the fairest of men. Yea, they stood as giants against Thee, and spared Thee not.

O Thou holy Elect Child, the Child of my Lord, why didst Thou have pity on me, worthy as I am of so much bitterness? Verily, I am nothing. I, even I, a man of perdition, was the cause of all this Thy sorrow and confusion. The greatness of my sins was woe to Thee. To remove them, it was necessary for the Son of God to suffer bitter torments indeed.

Therefore, O devout soul, redeemed by the purple Blood of Christ, and with the affection of His great compassion, have well in memory the scourging of thy Lord, and return to Him the obedience of a devoted gratitude.

O superlatively sweet Jesus, who for me, the basest of sinners, wast cruelly beaten, grant me with rent heart to gaze on the wale of each stroke; and from my inmost soul, with tender love, devoutly and passionately to kiss the same. From whence I feel the savor of life to flow to me, and the soothing balm of eternal salvation.

Inflame me with the ardor of Thy unmeasurable charity, whereby Thou hast proved Thy love for men; when, for Thy condemned servant, Thou didst vouchsafe most patiently to endure so many stripes.

Help my infirmity by Thy grace in the hour of heavy tribulation; lest, when severely oppressed by disquiet, I be cast down or greatly disturbed in mind. Full well remembering Thy unjust scourging, may I be found submissive under every trial.

Make me a partaker of Thy sufferings, and move me to amendment of life by the discipline of sons; that, being in all lowliness chastened, I may, here on earth, the more

acceptably serve Thee; and, when this life is over, triumph with Thee in greater glory; where the Saints, having all fear of evil removed, rejoice in the eternal victory of patience.

CHAPTER XXXIX.

ON THE STRIPPING, MOCKING, CROWNING, AND SMITING OF THE HEAD OF JESUS.

I bless and give Thee thanks, O Lord Jesu Christ, illustrious King of Saints and radiant Crown of eternal glory, for the many unheard-of scoffs and vexations, with which Thou wast at length exercised by base torturers, when brought by cruel soldiers into the Judgment hall.

Where, the whole band being assembled, Thou wast shamefully stripped of Thine own garments; and, in place thereof, wast contemptuously clad in a purple robe, that Thou mightest clothe us, who are devoid of all virtue, with the cloak of Thy righteousness, and adorn us with the sweetness of Thy nature.

I praise and glorify Thee with the special devotion of my sympathizing heart, for Thy most grievous punishment—the crown of thorns—which, for us poor worms, Thou didst patiently bear on Thy sacred head.

For then Thy blessed head, sanctified above all Nazarites, was so crowded with thorns, and so sharply pierced, even to the tenderest parts thereof; that large streams of blood flowed on all sides about Thy neck, Thine ears, Thine eyes, and Thy cheeks; rendering that sweet face of Thine, on which the spitting of the Jews was yet scarcely dry, all bloody and disfigured.

O spectacle most sad, to behold the Son of God, in Whom no sin could be found, thus crowned with reproach and cruelty!

O most bitter rage of the soldiers, who shuddered not to pierce with so many thorns, so holy, so beautiful, so noble, and so venerable a head; but even dared to salute in derision, strike, and publicly mock the very King of Angels!

O most gentle Jesus, Thou King most loving, Crown of confessors, strength of warriors, the joy of potentates, the example of all Thy followers, how vilely art Thou treated in my behalf, how fiercely art Thou tortured; with how many worryings art Thou filled from without; with what unutterable sufferings art Thou overwhelmed from within! That Thou mightest snatch me from eternal confusion and the torments of hell, take out from my heart the thorns of vice, and crown me in the heavens with unceasing honor and glory.

I praise and glorify Thee for that derisive greeting, that false adoration shown Thee, when the ministers of cruelty, with bended knees, violently struck Thee. Scoffingly worshipping, they scornfully called Thee a king, exclaiming with an impious shout, "Hail, King of the Jews!"

Alas, O mortal man, servant of sin, consider how great the anguish and contempt, to which the Only-Begotten Son of the Father is subjected for thee.

Open the ears of thy mind, and, at Pilate's cruel cry, "Behold the Man!" melt into holy sighs and tears. If there be in thee, therefore, any bowels of compassion, groan and weep in sympathy with the Creator of the universe.

I praise and bless Thee, O most noble Jesus, for that scornful mockery, when, to increase Thy confusion, in Thy right hand was placed a reed for a royal sceptre; as if Thou hadst been the rash usurper of kingly dignity.

I praise and exalt Thee for the severe blows on Thy sacred head, already wounded, received from merciless men and brutal torturers; blows repeatedly delivered from the loftily raised reedstuffs. Foully also did they spit on Thee, and thrust out their venomous tongues at Thee.

Come forth now, ye daughters of Jerusalem, and behold King Solomon with the crown, with which His Mother (the Synagogue of the Jews) crowned Him on the day of His Passion.

Consider how great is He that goeth forth. With what deep affliction and reproach is He led out, at the command of Pilate, that to all may be made manifest His most piteous appearance. In good truth, sad is it to behold these things, very grievous are they to think on; devout love calls aloud for our compassion.

Behold the patient and meek Jesus goes forth from the Judgment hall, wearing on His head the crown of thorns, and arrayed in a purple robe. Perchance the fury of a treacherous people might be a little moved to pity, seeing the Christ so terribly dishonored and afflicted.

But alas! alas! the malicious crowd rage the more violently, and to the Governor's public cry, "Behold the Man!" exclaim with increased fierceness, "Away with Him! Away with Him! Crucify Him!"

Hearing all this, and, with the words deep in thy heart, tremble and wax pale, thou faithful lover of Jesus, at the vastness of His sorrow.

Beat thy breast, pour out thy tears, prostrate thyself before the crowned Jesus, bearing the outward appearance of a king, yet filled with the confusion of the most despicable slave.

Who submitted Himself to the miseries of these awful punishments, that He might restrain in thee all yearning

for worldly glory, and subdue in thee the plague of pride.

O man, formed of the dust of the ground, be thou ashamed to follow the glory of the world, when thou seest the noble head of thy Lord so dishonored.

Far be it from thee, that, under a thorn-crowned head, there he found an effeminate member; seeing that He, of the highest majesty, bows Himself down to a state hard and lowly indeed.

Be thou unwilling to seek the paths of an easy life; take to thyself rather the fervor of a severe discipline.

Be confounded, all ye sons of pride, who pant after higher things; who raise aloft your heads that ye may seem more worthy. Alas! it is thus ye become only the more degraded.

Blush, in the presence of the scourged and thorn-crowned Jesus, to walk majestic in your splendor, ye who adorn yourselves with silks and precious stones; who array those bodies, that so soon will perish, with chains of gold and silver, your heads in pride all delicately attired; but ye consider not the work of your redemption, with what dire agonies it was accomplished.

Be comforted, be comforted, thou poor ulcer-stricken Lazarus, the despised of the world, whoever thou mayest be; for thou, in thy infirmities and contempt, bearest a closer resemblance to Jesus of Nazareth, than the rich man in his evil way, clothed though he be in purple and fine linen.

And thou, lowly brother, be not ashamed of thy coarse and patched garment; for to thy special glory is it, in the sight of God and His Angels, if, when poor in dress, thou art seen richly clad in holiness.

For, how utterly out of order is it for one, who professes to be a follower of Jesus, to yearn for cloth of fine

texture, when to this world he should be dead; and in the use of all earthly things, ever embrace poverty.

The man of God, apart from the world, whose life it is to meditate often with sorrowing heart on the torturing coronation of Jesus, when he himself is afflicted, how true and sweet in his comfort.

As often, therefore, as thou feelest thyself perplexed, call to mind all the thorns borne by Jesus; and thou wilt bear thy trouble more meekly, whether thou hast been annoyed by others, or visited by pains in the head; or (which for the most part is more grievous), when thy good name has been torn by the thorns of calumny.

Happier for thee to suffer now with afflicted Jesus, and to bear a crown of thorns with crowned Jesus, by enduring many and varied grievances on earth; than, having lived to thyself, to suffer hereafter the pains of hell, and (what will try most the lost) be eternally severed and banished from the most delightful face of Jesus, and from the sweet company of the all the blessed.

O how joyful and devoid of all fear shall he stand in the presence of the eternal King, at the last and awful Judgment, who now is not ashamed to bear the reproach of his dishonor, and the pains of bodily suffering.

O how acceptable and dear to God is that soul, how fruitful will be found its meditations; which is inwardly troubled for the sufferings of Jesus, is wounded to the heart for His wounds, and out of sorrow for His Death, with a loving death dies with Him.

I sorrow over Thee, O good Jesus, patient and meek, so grievously scourged, shamefully mocked, and most cruelly crowned for me. O grant unto me, I pray Thee, the grace of a penetrative compunction, that I may be able to sorrow the more abundantly.

Wherefore, prostrate before Thee, I adore Thy Majesty, in Thy human nature so contemptuously degraded. With devout lips I earnestly plead, that Thou wouldst imprint and stamp upon my heart that miserable expression of Thy countenance; such as Thou wast seen to have in that hour when, as an abhorred leper, Thou wast thrust from among men, and 'mid confusion led forth, crowned with thorns—a spectacle unto the public.

May it enter—may that appearance most sad enter the recesses of my heart, and may I be so effectually pricked in my conscience and tortured, that everything worldly and selfish may perish from mine eyes, and all that is carnal and lustful utterly die away. May all that is bitter and vile become sweet and pleasant. May Thy sufferings subdue in me all evil affections, and Thy heaviest sorrows soften my daily troubles.

May this sacred impression of Thy crowning, seriously and deeply realized, comfort me greatly in adversity, and uphold me against the assaults of inconstant wanderings.

For the mind engaged with heavenly things, and given to contrition, is freed from noxious thoughts, and protected from the assailing darts of the enemy.

Free me, O Lord Jesu, of my every spot of selfishness, clothe me with real virtues, and grant me cheerfulness even when despised; that I may learn to endure calmly, when deprived of the necessities of life; and never to be indignant should old garments be served me instead of new, or rougher dress in the place of that which ought to be better.

Let me not murmur against those who mock me, nor contend with those who upbraid me; but, in remembrance of Thy crown of thorns, may I, for my salvation's sake, calmly accept whatever pain and perplexity may befall me.

Prick at last the hardness of my heart, and with the

sharpest thorn on Thy head pierce its very centre; that all in my blood that is hurtful, mingled with the evils of the flesh, may pour forth from the wound; and the great spur of Thy sacred love remain fixed therein, till I be fully purged from the thorns of vice and the thistles of temptation, and so duly prepared for the seeds of virtue.

Thus may the ground of my heart, infected with the first curse, by the infusion of Thy sacred Blood, receive a new blessing.

And the end will be that the rose of love will spring up in me, where once was the thorn of envy; the lily of chastity in place of the nettle of lust; the violet of humility, instead of the briar of vanity; and the flowers of gentleness, where once flourished the brambles of asperity. Amen.

GOD'S PRIEST ON THE ALTAR.

By

THOMAS A KEMPIS.

PRELUDE.

Thomas A Kempis is the name by which Thomas Hammerken is known to religious history. This spiritually-minded divine was born near to the close of the fourteenth century in the town of Kempen. He was ordained a priest at the age of thirty-three years, became a sub-prior twelve years afterwards, and joined the Church Triumph in Heaven when he was ninety-one years old.

The first of the masterpieces of Thomas A Kempis, which follows this brief introduction, is a translation from his "Imitatio Christi"; the second is a carefull rendering into English of his famous work, "De Vita," complete. In the selection which we have here, entitled "God's Priest on the Altar," Thomas A Kempis impresses upon us the exalted character of the sacerdotal order, in which a priest clad in his sacred vestments is the ambassador of Christ, whose duty it is to perform the sacred functions of his spiritual office, fully conscious of the dignity of the priesthood and yet praying for himself and all the people in a suppliant and humble manner. As A Kempis taught, the priest indeed is the minister of God, using the Word of God, and by the command of God; but God Himself is there, the principal Author and invisible Worker, to whom is subject all that He wills and to whose command everything is obedient. The

laity who take the pains to read this chapter carefully will gain such a knowledge of the proper attitude in which to hear Mass devoutly, as to be able to follow in spirit, our Blessed Lord through His holy passion and suffering. Thomas A Kempis points out to us an attitude at Mass, which gives the worshipper the same beneficial effects in faith and love as if he or she had witnessed the original sacrifice on Calvary of the Redeemer of the world.

OF THE HOLY DISPOSITIONS WITH WHICH THE PRIEST SHOULD CELEBRATE MASS, AND WITH WHICH A CHRISTIAN SHOULD ASSIST AT IT, IN ORDER TO HEAR IT WITH ADVANTAGE.

The priest, by his ordination, has received the power of consecration, so that, according to St. Augustine, God, as it were, becomes again incarnate, and takes upon himself a new life, in the hands of the priest by virtue of his word. It is this power which, in some sense, makes him superior to the angels, and exalts him in dignity above all other creatures.

Such being thy exalted dignity, O priest of the Lord, how great must thy obligations be! Thy endeavor should be to cherish within thee, throughout the day, the same dispositions with which thou shouldst approach the altar. Keep thyself closely united to God, recollected in His presence, faithful to His graces, and diligent in all duties; cherish continually within thy soul, and offer to Jesus Christ the sentiments, and, as it were, the condition of a victim entirely devoted to His glory, and the salvation of souls.

When thou celebratest this adorable sacrifice, endeavor, first, to effect within thy own interior what Jesus accomplishes upon the altar, to humble thyself most profoundly, and immolate thyself and thy petitions to God. Secondly, unite the sacrifice of thy soul to that of the body and blood

of Christ; enter into His sentiments and disposition; as the minister of the sacrifice which He offers to His eternal Father, by thy means, for the salvation of men; offer thyself a victim of love for that God, who Himself becomes the victim of His love for thee. Cease to be thy own, and become entirely His, as he becomes entirely thine upon the altar, that He may live sacramentally in thy heart, and consummate the great work of thy salvation.

The priest, who feeds upon God and is every day nourished with His body and blood, should live only for God, says St. Augustine; and if the priests of the old law were required to live holily, because they offered bread and incense to the Lord, how much more perfect should the sanctity of the priests of the new law be, who every day offer God to God Himself! How pure, exclaims St. Chrysostom, should that hand be which immolates the body of the Word incarnate! how spotless that tongue which is purpled with the blood of Jesus! and how clean that heart into which the infinite purity of a Man God is received together with all His other attributes.

Reflect then, O priest of the Lord, that Jesus Christ, the great High Priest celebrates Mass in thy person, and that as thou art invested with His power to consecrate upon the altar, so thou should also be animated with His Spirit, and conform thy life to His divine example. When thou dost pronounce the words of consecration, give thy all, thy heart, and thy whole self, together with the sacred words which thou utterest.

Whilst thou art putting on thy vestments, meditate on the mysteries of Christ's passion, which they represent, and beg pardon for thy sins, which were the cause of all his sufferings.

When going to the altar, reflect that thou art accompanying Jesus Christ in spirit to Calvary, and that thou art going to behold Him, with the eyes of faith, mystically die by thy hands.

At the foot of the altar, ask pardon for thy sins and for those of all the faithful whose place thou beholdest as their agent and mediator.

At the Gloria in Excelsis, beseech God to bestow upon thee, and upon all who assist at the holy sacrifice, an efficacious will to be saved.

At the Epistle, conceive a holy desire that Christ may be born on the altar, and in souls of all; such a desire as the prophets had for the coming of the Messiah and the apostles to establish Jesus Christ in the hearts of all mankind.

At the Gospel, enliven thy faith and animate thy zeal; thy faith, to believe and to practice the gospel, and thy zeal, to instil its maxims into others.

At the Credo, beseech the Lord that thy life may be conformable to thy faith.

At the Offertory, offer the sacrifice of the holy Mass to the honor of God, in thanksgiving for His blessings, in atonement for thy sins, to obtain all those virtues necessary for salvation, and for the relief and consolation of the souls in purgatory.

At the Canon, transport thyself in spirit into heaven; and endeavor there to enter into the disposition of the Blessed Virgin and of the apostles, that through thee He may be born again upon the altar, and in the hearts of all the faithful.

At the Consecration, let all yield to God, who comes upon the altar at thy word, and takes upon Himself as it were a new life.

Join thyself to His intentions, pray through His merits, immolate thy whole self to Him; and, overflowing with His love, present Him to His eternal Father, for the living and for the dead.

At the Pater Noster, enter into sentiments of perfect confidence in Jesus Christ.

At the dividing of the host, which mystically represents the death of Jesus Christ, beseech Him to assist thee in perfectly dying to thyself, in giving thy whole heart and affections to Him, and to bring thee to a holy life, and a good death.

At the Communion, renew thy faith in the God whom thou receivest, thy confidence in thy Saviour, and thy love for thy Father, who comes to take possession of thy heart, and to give thee Himself as thy inheritance. Say to Him with thy whole soul and all thy powers: Be Thou the God of my heart, and my portion for ever.

After the Communion, return thanks to Jesus Christ for having given Himself entirely to thee, and beseech Him that nothing may any more separate thee from Him.

In a word, let both priests and people, after having celebrated or after having heard mass, endeavor, by a life of separation from the vanities and pleasures of the world, by mortifying their passions, and by wholly applying themselves, to their duties, to make themselves, as St. Augustine says, the one, priests of the Lord according to the spirit, and his victims according to the flesh; the other, priests, not in character and in power, but in intention, by entering into the views of Jesus Christ upon the altar. Remember how the pagans returned from Calvary, penetrated with a live faith in Jesus Christ, overwhelmed with sorrow for their sins, and truly changed and converted; and reflect how much more you ought, after having celebrated mass,

which is the same sacrifice as that of Calvary, or, after having heard it, to be filled with contrition for your offences, and resolved to live henceforth by faith and by hope, and as victims of the love of Christ Jesus our Lord.

Prayer.—To obtain from God the grace of saying and of hearing mass well.—O Lord, who in the adorable sacrifice of the mass art thyself both priest and victim, immolating thyself, by the priest's ministry, to the justice of Thy Father for the salvation of men, grant that we may sacrifice our hearts in union with the sacrifice of thy body and blood, and endeavoring to produce in our souls the same that thou effectest upon the altar, employ ourselves, during the holy mass, in the exercise of profound humility and prayer, and offer ourselves as victims for thy people in and by thee.

We offer up this adorable sacrifice, which is the same as that of Calvary, to thy honor and glory, in thanksgiving for all thy benefits, to obtain the virtues necessary for salvation, and to bring down thy mercy upon us in the forgiveness of our manifold offences. Grant, O Jesus, that the sacramental life which thou assumest on the altar may become for us, by real or spiritual communion, the source of a new life. As thou takest place of the substances of bread and wine, by their destruction, so do thou take place of our self-love in our hearts, and, destroying all that is estranged from thee, establish thy love in place of our self-love, and let everything give way to thee.

O adorable victim of our salvation and love! as thou makest choice of our hearts for the consummation of thy sacramental life, be pleased to complete in us the sacrifice of self, which would separate us from thee; suffer us not, whilst we feed upon the Lamb of God, to live only as men, but enable us to imitate thee in the practice of those virtues which in the holy communion thou comest to imprint in our souls. Amen.



CHRIST IN GETHSEMANE.

MASTERPIECE OF

PÈRE LOUIS BOURDALOUE,

Of the Companions of Jesus.

THE PASSION OF CHRIST.

The Passion of Jesus Christ, however sorrowful and ignominious it may appear to us, must nevertheless have been to Jesus Christ Himself an object of delight, since this God-man, by a wonderful secret of His wisdom and love, has willed that the mystery of it shall be continued and solemnly renewed in His Church until the final consummation of the world. For what is the Eucharist but a perpetual repetition of the Saviour's Passion, and what has the Saviour supposed in instituting it, but that whatever passed at Calvary is not only represented but consummated on our altars? That is to say, that He is still performing the functions of the victim anew, and is every moment virtually sacrificed, as though it were not sufficient that He should have suffered once. At least that His love, as powerful as it is free, has given His adorable sufferings that character of perpetuity which they have in the Sacrament, and which render them so salutary to us. Behold, Christians, what the love of a God has devised, but behold, also, what has happened through the malice of men!

At the same time that Jesus Christ, in the sacrament of His body, repeats His Holy Passion in a manner altogether mysterious, men, the false imitators, or rather base corrup-

tors of the works of God have found means to renew this same Passion, not only in a profane, but in a criminal, sacrilegious, and horrible manner!

Do not imagine that I speak figuratively. Would to God, Christians, that what I am going to say to you were only a figure, and that you were justified in vindicating yourselves today against the horrible expressions which I am obliged to employ! I speak in the liberal sense; and you ought to be more affected with this discourse, if what I advance appears to you to be overcharged; for it is by your excesses that it is so, and not by my words. Yes, my dear hearers, the sinners of the age, by the disorders of their lives, renew the bloody and tragic Passion of the Son of God in the world; I will venture to say that the sinners of the age cause to the Son of God, even in the state of glory, as many new passions as they have committed outrages against Him by their actions. Apply yourselves to form an idea of them; and in this picture, which will surprise you, recognize what you are, that you may weep bitterly over yourselves! What do we see in the Passion of Jesus Christ? A Divine Saviour betrayed and abandoned by cowardly disciples, persecuted by pontiffs and hypocritical priests, ridiculed and mocked in the palace of Herod by impious courtiers, placed upon a level with Barabbas, and to whom Barabbas is preferred by a blind and inconstant people, exposed to the insults of libertinism, and treated as a mock-king by a troop of soldiers equally barbarous and insolent; in fine, crucified by merciless executioners! Behold, in a few words, what is most humiliating and most cruel in the death of the Saviour of the world! Then tell me if this is not precisely what we now see, of what we are every day called to be witnesses.

Let us resume; and follow me. Betrayed and abandoned by cowardly disciples; such, O Divine Saviour, has been

Thy destiny. But it was not enough that the Apostles, the first men whom Thou didst choose for Thine own, in violation of the most holy engagement should have forsaken Thee in the last scene of Thy life; that one of them should have sold Thee, another renounced Thee, and all disgraced themselves by a flight which was, perhaps, the most sensible of all the wounds that Thou didst feel in dying. This wound must be again opened by a thousand acts of infidelity yet more scandalous. Even in the Christian ages we must see men bearing the character of Thy disciples, and not having the resolution to sustain it; Christians, prevaricators, and deserters from their faith; Christians ashamed of declaring themselves for Thee, not daring to appear what they are, renouncing at least in the interior what they have professed, flying when they ought to fight; in a word, Christians in form, ready to follow Thee even to the Supper when in prosperity, and while it required no sacrifice, but resolved to abandon Thee in the moment of temptation. It is on your account, and my own, my dear hearers, that I speak, and behold, what ought to be the subject of our sorrow.

A Saviour mortally persecuted by pontiffs and hypocritical priests. Let us not enter, Christians, into the discussion of this article, at which your piety would, perhaps, be offended, and which would weaken or prejudice the respect which you owe to the ministers of the Lord. It belongs to us, my brethren, to meditate today on this fact in the spirit of holy compunction; to us consecrated to the ministry of the altars, to us priests of Jesus Christ, whom God has chosen in His Church to be the dispensers of His sacraments.

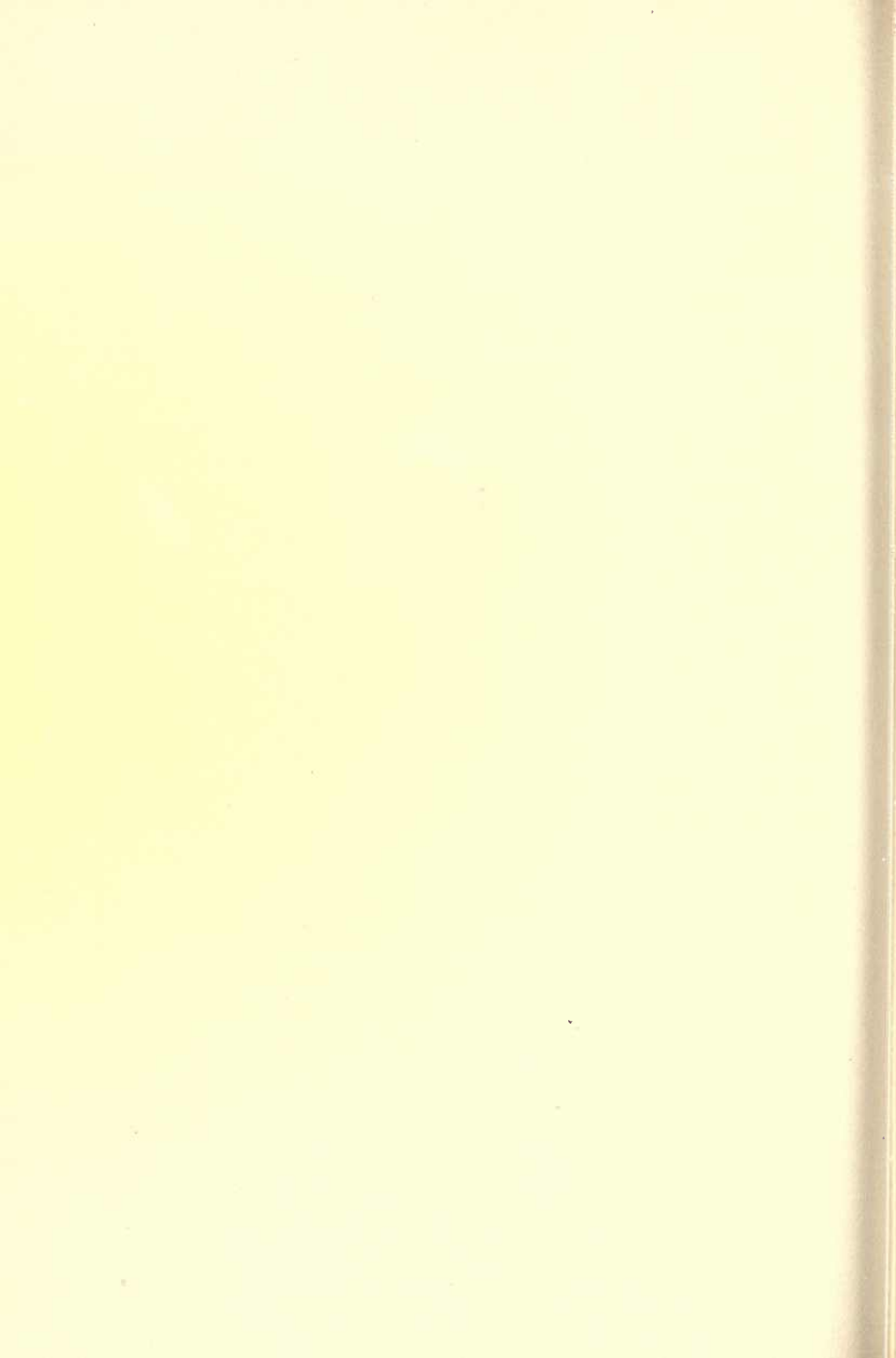
It does not become me to remonstrate in this place. God forbid that I would undertake to judge those who sustain

the sacred office! This is not the duty of humility to which my condition calls me. Above all, speaking as I do, before many ministers, the irreprehensible life of whom contributes so much to the edification of the people, I am not yet so infatuated as to make myself the judge, much less the censor of their conduct. But though it should induce you only to acknowledge the favors with which God prevents you, as a contrast, from the frightful blindness into which He permits others to fall, remember that the priests, and the princes of the priests, are those whom the Evangelist describes as the authors of the conspiracy formed against the Saviour of the world, and of the wickedness committed against Him. Remember that this scandal is notoriously public, and renewed still every day in Christianity. Remember, but with fear and horror, that the greatest persecutors of Jesus Christ were not libertines, but wicked priests; and that among the wicked priests, those whose corruption and iniquity are covered with the veil of hypocrisy are His most dangerous and most cruel enemies. A hatred, disguised under the name of zeal, and covered with the specious pretext of observance of the law, was the first movement of the persecution which the Pharisees and the priests raised against the Son of God. Let us fear lest the same passion should blind us!

Wretched passion, exclaims St. Bernard, which spreads the venom of its malignity even over the lovely of the children of men, and which could not see a God upon earth without hating Him. A hatred not only of the prosperity and happiness, but what is yet more strange, of the merit and perfection of others! A cowardly and shameful passion, which, not content with having caused the death of Jesus Christ, continues to persecute him by rendering his mystical body, which is the Church; dividing his mem-

bers, which are believers; and stifling in their hearts that charity which is the spirit of Christianity! Behold, my brethren, the subtle temptation against which we have to defend ourselves, and under which it is but too common for us to fall!

A Redeemer reviled and mocked in the palace of Herod by the impious creatures of his court! This was without doubt, one of the most sensible insults which Jesus Christ received. But do not suppose, Christians, that this act of impiety ended there. It has passed from the Court of Herod, from that prince destitute of religion, into those even of Christian princes. And is not the Saviour still a subject of ridicule to the libertine spirits which compose them? They worship Him externally, but internally how do they regard his maxims? What idea have they of his humility, of His poverty, of His sufferings? Is not virtue either unknown or despised? It is not a rash zeal which induces me to speak in this manner. It is with pure hearts and holy views, that we ought to go to the foot of the Cross and catch the blood as it flows. May He who died to save us find us worthy. May His merits shed upon us abundantly, lose none of their efficacy in our hands, but be preserved entire by the fruits we produce from them. May He be our Saviour in death. And at the last moment may the Cross be our support, and thus may He consummate the work of our salvation which He has begun. May He be our Saviour in a blessed eternity, where we shall be as much the sharers of His glory as we have been of His sufferings.

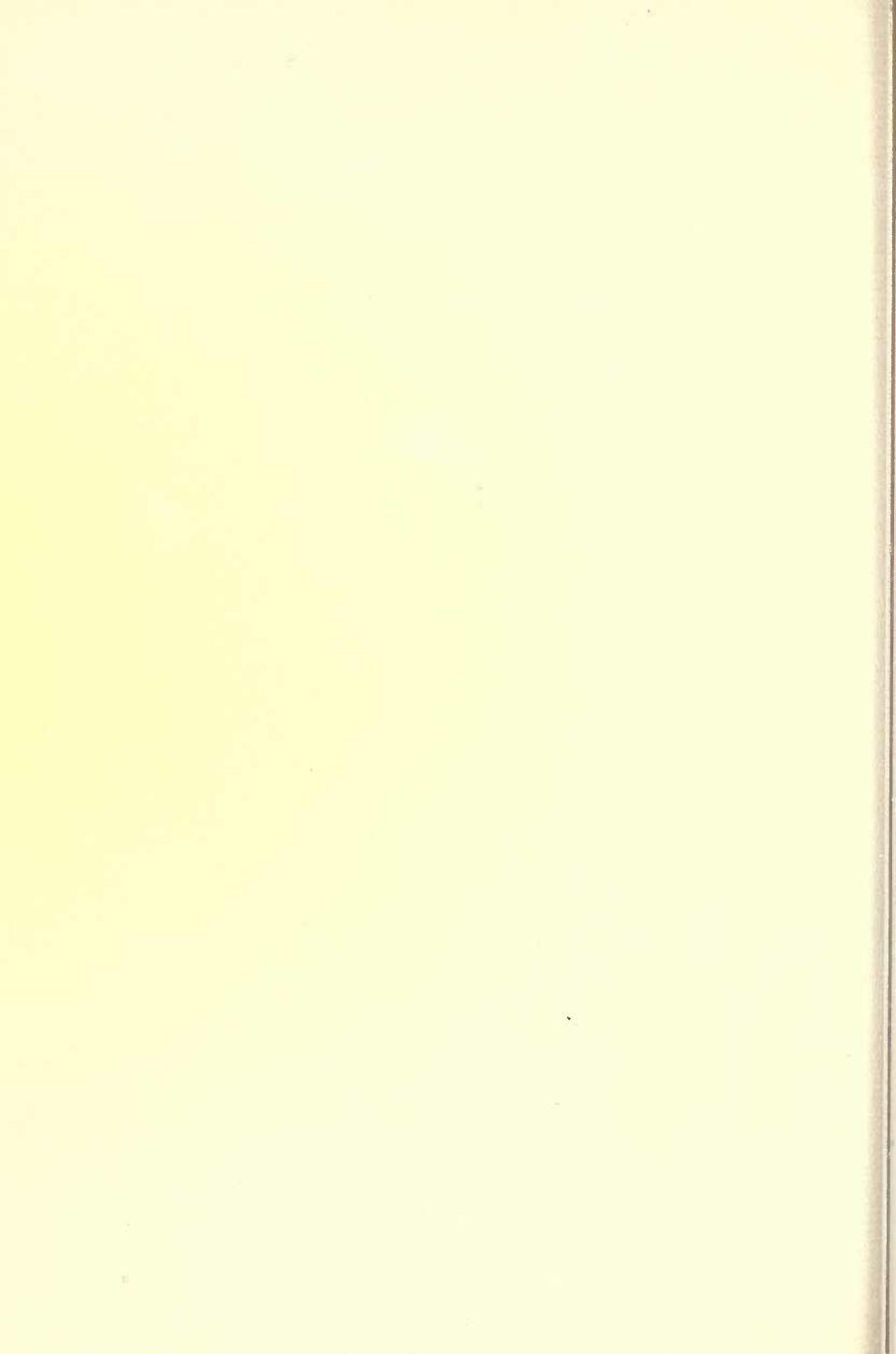


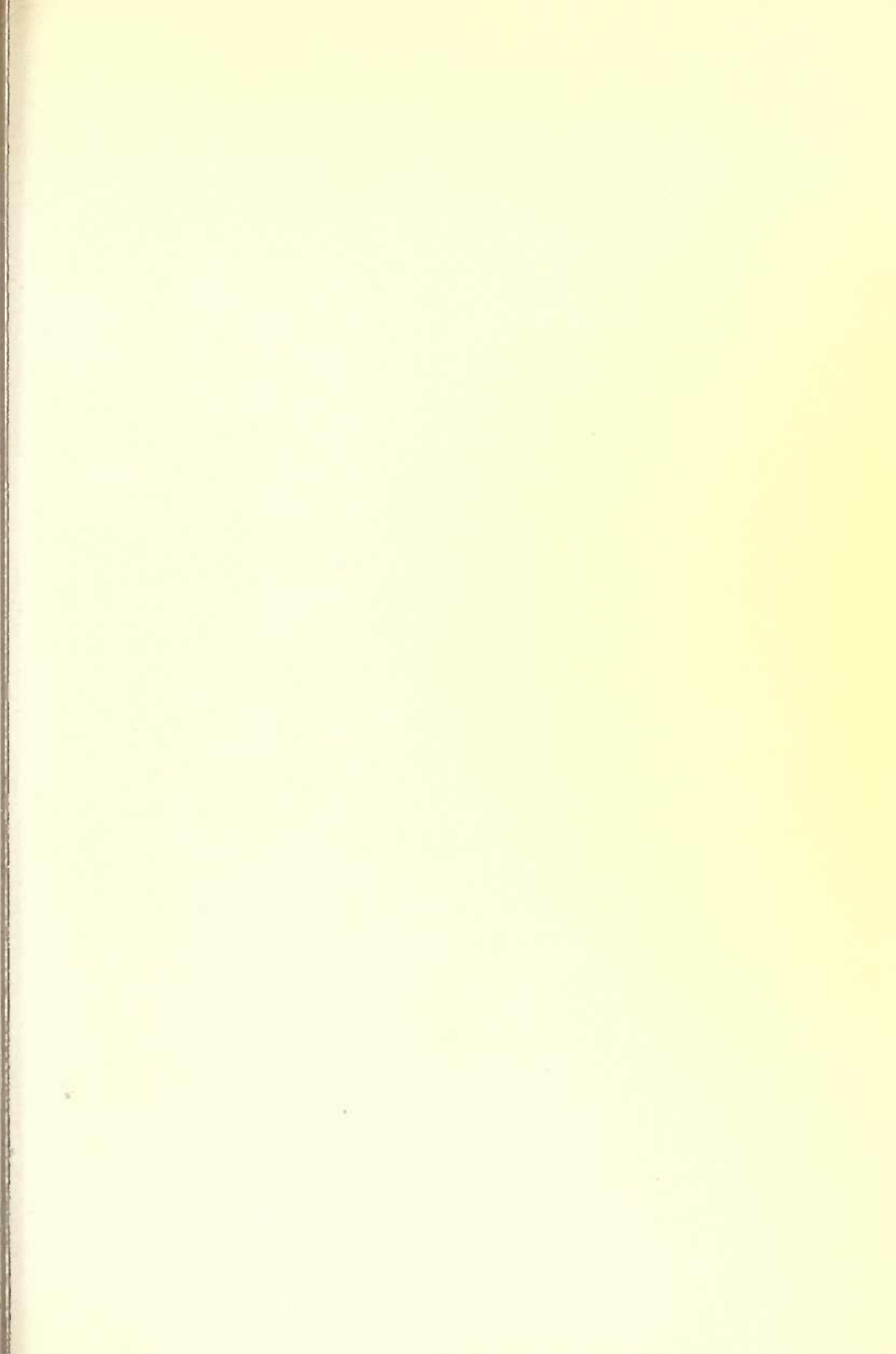
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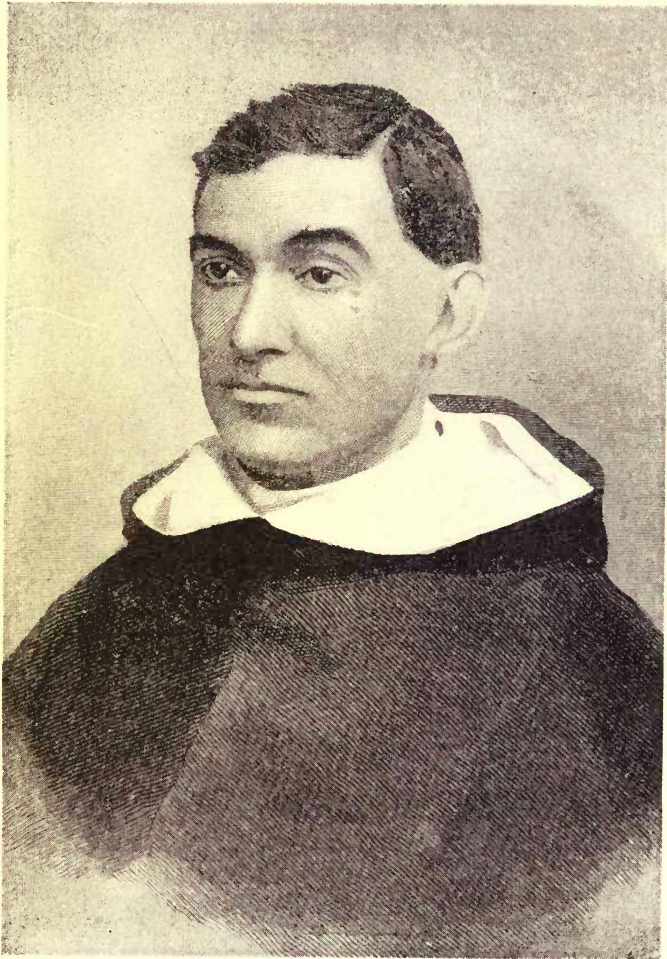
Carefully considering the extraordinary merit of all the sermons and lectures of the renowned Father Burke, and thoroughly convinced of their immense value as reading matter to the American public, whether Catholic or not, I hereby most heartily endorse the efforts of my predecessor, Very Rev. F. A. Rochford, to give them as wide a circulation as possible. It is to be hoped that they will have a place in every Catholic household in the land; and that they will serve to purify, enlighten, and elevate not only our generation but also generations unborn.

STEPHEN BYRNE, Provincial O. P.

ST. ANTONINUS VICARIATE, August 25, 1878.







REV. THOMAS N. BURKE, O. P.

A PLEA FOR CATHOLIC EDUCATION.

By

VERY REV. THOMAS N. BURKE.

The following sermon was preached in the Cathedral of Killarney, Ireland. It was preached in aid of the schools under the care of the Presentation Order of Monks in that place. The desire to listen to the inspired eloquence of Father Burke, if not also to assist an important and meritorious charity, gathered into the large edifice an audience so vast as to throng every part of the building. The sermon is one of the most powerful of Father Burke's discourses.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

The Gospel of this the twenty-second Sunday after Pentecost is taken from the Gospel according to St. Matthew, 9th chapter:

“At that time: As Jesus was speaking to the multitude, behold a certain ruler came up and adored Him, saying: Lord, my daughter is even now dead; but come, lay Thy hand upon her, and she shall live. And Jesus, rising up, followed him, with His disciples. And behold a woman who was troubled with an issue of blood twelve years, came behind Him, and touched the hem of His garment. For she said within herself: If I shall touch only His garment, I shall be healed. But Jesus turning and seeing her, said: Be of good heart, daughter; thy faith has made thee whole. And the woman was made whole from that hour. And when Jesus was come into the house of the ruler, and saw the minstrels and multitude making a rout, He said: Give place;

for the girl is not dead, but sleepeth. And they laughed Him to scorn. And when the multitude was put forth, He went in and took her by the hand. And the maid arose. And the fame hereof went abroad into all that country."

"And he took her by the hand, and the maid arose."

Dearly beloved brethren, the miracle recorded in this day's Gospel of the raising of the ruler's child to life is beautifully indicative and symbolical of the great charity and the great cause for which we are assembled here today. We are come together to take thought for the proper education of the children of our poor; we are come together to consider how necessary religion is as forming an element of that education, how utterly worthless their training would be without religion; and, consequently, we are come together to record, by our gifts and by our charity, our determination that the children of our people shall have the first and the greatest of all blessings—namely, a thoroughly religious and Catholic education.

Now, consider, dearly-beloved brethren, the circumstances of the miracle which I have read for you as recorded in the Gospel. A young girl, the daughter of a prince in the land, sickens and is brought to the very point of death. Her father, who was a very rich man, no doubt tried by every means to preserve her in health, to heal her in sickness, and to restore her. He called in, no doubt, the ablest physicians in the land; but they could do nothing for his child. Gradually her strength decayed and the light faded out of her eyes, the pulsation of her heart ceased; and all men said she was dead and beyond all remedy now. Her father, finding that human physicians could not help her, bethought him, in a happy moment that there was a divine Physician in the land, one before whose action death itself was obliged to yield, one whose word was potent not merely to recall

the sick to health but to recall the very dead to life; and to Him, under the coercion of his sorrow, the father went, and adoring Him, said: "My child is dead, O Lord; but come Thou and lay Thy hand upon her, and at the touch of Thy hand she shall live." Christ our Lord entered the house and said: "The maiden is not dead, but only sleepeth. The element of life," He said, "is in her still." And, therefore, putting out those who filled the house with the noise of their vain lamentations, He entered in, He took what appeared to be the dead hand of the child, and looking upon her, He commanded her mentally to arise, and the moment that His hand touched her, her eyes opening, saw the light again, her hands quickened into life, the warm blood throbbled around her reviving heart, and she arose, in the fulness of her health and strength, restored by the touch of the hand of the Lord.

But, O dearly beloved! how different was the life to which she now rose to that which she enjoyed before—how blessedly different was the new life upon which she entered to that from which she appeared to have bade adieu by death! She had lived the years of her youth and maidenhood in joy; yet she had never known the Lord God; she had never seen the face of God, she had never heard His voice, nor felt the touch of His hand. But now, when she opens her eyes to her restored life, the very first object that she sees is the face of the Lord Jesus Christ; and the moment that the glance of her eyes rested upon Him, that moment a divine faith sprang up within her soul, and she exclaimed with the prophet: "*Vidi Dominum,*" "I have seen the Lord with my eyes, I have beheld my Saviour." She felt the touch of His hand as it grasped hers, and a thrill of divine love penetrated her heart, and she found the object of her love in the divine Person of our divine Lord Jesus

Christ; a new knowledge entered her mind, a new passion entered her heart; and that knowledge and that divine love became the very substance of the happy life which the Son of God restored to her in that hour. In vain would any other hand have touched her save His; in vain would any other voice have spoken to her save His.

That young girl lying there—not dead, yet apparently dead, and declared by all men to be dead; not dead, though dead to others yet only sleeping in the sight of the Lord—was a symbol and a type of our human nature. Gifted by Almighty God in its first creation with a glorious life—a life described to us in Scripture as a life of knowledge, for the unfallen man knew all things; as a life of empire, for unto the hands of unfallen man God gave the earth and the fulness thereof; as a life of immortality, for no sentence of death was yet recorded against him; as a life of sanctity; for the graces of God were upon him, and his conversation was with the Most High—thus gifted, man lived a glorious life till there came upon him a fatal sickness and the death-stroke of sin. Then all the supernatural was lost, the divine knowledge faded slowly away; truth was diminished amongst the sons of men, as the light faded slowly with the sickness away from out the eyes of the young maiden; strength and power were lost to him, and his hands fell powerless by his side; ignorance and error, darkness and idolatry settled in upon his mind; the slavery of sin came upon his will and the powerlessness of sin came upon his hands. In vain did philosophers age after age prescribe for the darkness of that intelligence and for the weakness of that enslaved will. In vain did earthly physicians come with their remedies of earthly knowledge and of mere human civilization. They could not raise the apparent dead. Yet the nature was not dead, it was only sleeping—the long



CHRISTIAN EDUCATION.



sleep of four thousand years—awaiting the quickening voice of its Saviour and the touch of His God-like hand.

He came. He breathed upon the face of that dead nature, and out of the breath of His lips, out of the creative sound of his voice, light came into those darkened eyes, and they beamed again by divine faith and looked upon the face of their Saviour; love came into that long degraded and pulseless heart—the first love returned, the love long forgotten, the pure love of God. Grace came to quicken those dried bones, dried up from the furnace-fire of passion and of sin, and where sin abounded grace came to abound still more; and under the presence of our divine Lord, at the touch of His hand, at the sound of His voice, our human nature arose to something even greater and grander than that from which it fell in Adam. For from the primeval innocence of the unfallen Adam it arose to the infinitely higher grandeur of personal union with the Son of God, who seated it upon the throne on his Father's right hand in heaven.

Moreover, that young maiden, lying there apparently dead, but only sleeping, is also symbolical of the human soul, created by Almighty God for such grand and holy purposes—for the life of knowledge, of love, of perfect, of true freedom as a child of God; created by Almighty God with such noble powers—with the eye of knowledge penetrating and mastering all the laws and all the mysterious powers which govern this world, but looking far higher, and with the eye of faith penetrating the clouds and realizing the unseen God; with the power of love enduring in its human form, because of its chastity and its fidelity, worthy even in its human form to be associated with grace, made the channel of divine influences, and consequently consecrated by the sacramental sea of marriage—worthy even in its human form to typify that highest of unions, the espousal of the

Son of God with His Church; and capable of far higher flights of love—capable of the strong divine love of which God the Holy Ghost tells us that it is powerful and strong as death—capable of the love of a life-long consecration—capable of divine love so pure as to make man upon this earth even as an angel of God; so powerful as to be able easily not only to restrain, but almost to annihilate the strong and terrible passions of a nature which though healed is still corrupt; gifted by the Almighty God with a freedom the most perfect, a freedom which is a reflection of the very action of God himself, which is essential and eternal freedom, a freedom capable of the noblest resolves and of the mightiest sacrifices under the light of faith and under the strong impulse of divine charity.

Such are the powers, dearly beloved, with which Almighty God endows the human soul. But, like the maiden sleeping, as recorded in the Gospel these powers lie dormant in the soul of man. The power of knowledge is there—the craving of knowledge may be there; yet that power may never develop itself unless the hand of the educator be there to lead the child on from light unto light. The power of love—the holiest in its human form, the holiest in its divine form—is there, yet that power will never develop itself into the grandeur of the higher human, much less divine, love, unless the hand of the educator be there to point out the eternal laws and the high principles which should govern the heart and the affections of man; that power will only develop itself into the brutal development of selfish sensuality, unless the hand of the educator be there. Freedom of will is there; but that freedom is, perhaps, the very first attribute of the soul that will be crushed and destroyed by the overmastering slavery of the passions to which it falls the first

victim, unless the hand of the educator be there to develop that freedom, and to preserve its integrity by teaching the true and beautiful, which is God.

And now as the very first necessity of man is to live—as the very first and absolute necessity of that young girl in the Gospel was to have her life restored to her, which the vain lamentations of those mourners never would have given back—so, dearly beloved, the very first necessity of the soul of man is to develop its power of education. Deprive it of all instruction, deprive it of education, leave it untouched and undeveloped—the eyes are there, but they shall never open to the light; the heart is there, but it shall never feel one throb or impulse of holy love; the will was there, but it has almost utterly perished, under the mastery and the enslaving influences of the sinful passions. Leave that soul untouched by education; leave it utterly uninstructed, and follow the process of life as developed in the child. The body grows apace with its passions, with its instincts, with base, brutal inclinations, and corrupt nature cries loudly for its food of sin. The eye beholds the lurking mystery of iniquity in all things, the taste seeks for its own gratification, even in the most beastly indulgence; every sense of the body, matured to its action by years, cries out for its own enjoyment. The soul, meantime, remains in the grown man, not growing with his growth, not developing with his development; it remains an embryo of all that was great, an infant that has never learned to think and speak, to use its members, to use its powers, an infant spirit in the body of a gigantic man—gigantic in all the beastly and inferior proportions of his nature, a giant of iniquity, a giant of dishonesty, a giant of impurity and sensuality of every kind; and why? Because the body becomes all the more developed in its passionate and evil inclinations from the absolute

want of the corresponding development of soul. Oh! there are passions, there are brutalities sufficient to make the greatest criminal that ever cursed the earth, and not a single ray of knowledge to guide him in the management of those passions, no vivifying hope for the future, no restraining power, no generous impulse to anything high, unselfish, or holy; no regrets for sin in the past, no hope for the future, no consolation in his sorrow, no soothing remembrance even in the blank and vacant halls of his memory. Man is worse than the mere animal, because all that is divine and spiritual in him has been allowed to perish, and nothing but the mere brute has been developed.

Such is man without education. He is the natural enemy of his fellow-man. For all human society is based upon an intercommunication of intelligence, of mind with mind, intellect with intellect, and the reason why there is no such state as society amongst inferior animals is because they have no intellect, they cannot communicate one with another, they have no intelligence, and therefore each one leads its own mute and isolated existence, concentrated upon its own individuality, and in the fulfillment of nature's laws. But nature has imposed no such strong laws, no such unvarying instincts upon man, because man is to be governed not merely as an individual but as a member of society, by communicating intellectually with his fellow-man. Now, the man who is utterly uninstructed is incapable of such intellectual communication. Consequently he is flung back upon his solitary self, in which he finds so little that is good, so little that is holy, that the very idea of goodness and holiness is a stranger to him; and the greatest criminal on the face of the earth, the greatest enemy to human society, is the man who is utterly and entirely ignorant.

How shall we heal him? There is the patient before us. Who shall heal him? Shall we, like the father of the girl in this day's Gospel, call in the mere human physician and ask him: "Can you give life to this seeming death? The soul is not dead but sleepeth. Arouse its dormant powers, bring forth its hidden faculties, open them to the glorious light of knowledge! Can you do this? Can you bring out a man where now there is only a child? He has not yet grown into that giant of iniquity which he is sure to become. He has not yet grown into that mere brute which is sure to come, if left in utter ignorance. Body and soul are alike still young, still in their infant state. Will you bring them out; will you bring them to the fullness of their being?" And the world answers: "Oh! yes. I will educate the child. I will bring him to the fulness of his manhood. I will make a man of him. I will give him all knowledge that is necessary for him." The world says this today with unusual confidence. And the Church stands up and says to the world: "You cannot do it. Without the elements of religion largely blended in with your education, without the element of divine truth and divine grace going hand in hand with all that you teach of worldly knowledge, I tell you you never can educate the man in the child."

And here it is, dearly-beloved brethren, that the great contest begins which is raging all over the world today in every land and in every clime—the Church of God on one side crying out: "Let me get to the children," and the world on the other hand saying: "I will educate them; do you stand aside, stand aside!" The world seems to say to the Church of God in this our day: "Stand aside! There was a time when you were able to educate the world, yet infant in its civilization. Today it has outgrown you; the child has grown to be a man; he is emancipated from his mother." "Stand aside,

then," the world seems to say, as it drives the Jesuit from his college and closes up seminaries of learning which were held and supported by the Catholic Church in many lands. As school after school was closed, a standard is unfurled, and floats over every city in the world today, with these words upon it: "Education without religion! Education without God! Education confining itself to the wide horizon of human knowledge!" There is a great heresy of today, with which the Church of God is contending with might and main. But, dearly beloved, the Church has never been afraid of investigation and argument. The Church of God calls upon her children for a reasonable service, for a loyalty founded not upon ignorance, but upon a thorough knowledge of the subject and investigation of the truth. Which of these two is right: the world, that says, "I can make the child a man for every purpose," or the Church, that says, "You cannot do it without me"?

First of all, what is this world that so proudly claims today, in the form of the state or in the form of some societies or corporations—what is this world that so proudly claims the primacy in all knowledge, primacy in all wisdom, and consequently the right to educate the people and their children independent of and without connection with the Catholic Church? What is this world? For fifteen hundred years of its first Christianity this world was content to sit down and to learn at the feet of the Church. In those days there was no talk of separation of education from religion. In those days the monk or the priest was the school-master as well as the minister of religion all the world over, and men were content to be taught by him. The Church found the world plunged in the worst form of barbarism. She found the world in all the civilization of the ancient time, crowned with worldly wisdom, yet in its wisdom not knowing God;

and that very Augustan era which beheld the birth of our Divine Lord into this world and the foundation of His Church, although it was the brightest and most civilized epoch recorded in ancient history, it was at the same time degraded by crimes so infamous that the apostle will not trust himself to name them, and by excesses so terrible that the world itself was unable to bear the burden of its own sins. Then came the disruption of the Roman Empire—the bursting of that mighty empire, inflated with pride of power and with sin, and stained with the blood of countless martyrs of God. On the disruption of that empire came private chaos and barbarism, from which the world has emerged slowly and by the action of centuries; and the Church of God was called upon as the only existing power in the world to do in a few centuries what men had taken, by their own efforts, four thousand years to accomplish so imperfectly.

She began her work of civilization; she brought the nations out from chaos and darkness to order and into light; she established the principles of right and justice, and obedience to law. She established nations and kingdoms. She led the world on to that high point of civilization and human refinement at which it had arrived at the very moment when the signal for revolt was given and human intelligence broke loose from the Church of God. Three hundred years have now passed since Martin Luther declared that the intelligence of man should no longer be held in obedience to the Catholic Church, for man had not a sufficient knowledge to institute a philosophy for themselves, to choose their own theology, to establish their own principles of politics and of government; and for three hundred years they have tried their hand at this mighty experiment. Let us see what the results are.

The results are today, at the close of the nineteenth cen-

ture, that the work of intellectual emancipation, as it is called, has produced its fruits; men boast of the glorious work which they have done; men found upon it their claim to educate the whole world, and to tell the Church of God to stand aside! But let us see, by examining briefly for a moment, what these boasted fruits are. In speculative philosophy as long as the world was under the guidance of the Catholic Church, in her schools and universities, philosophy—speculative philosophy—led up through every light of human knowledge, and brought man to seek the origin of his being in the action of the creative hand of God, and in the inspiration of a spiritual and immortal soul from the very mouth of God unto him. Oh! how grand was that philosophy which taught man the true nobility of his being by tracing his origin to God, which taught man the obligation of every highest virtue by showing him that he was a divine image, and that that image should be brought out in him. Now, for three hundred years they have speculated on this great question, and at length the new evangelist of the nineteenth century mounts into the pulpit of modern philosophy and gravely tells the learned world that man is nothing but the development of an ape, that his ancestor was a monkey—that he is but the image of an improved ape, and not at all the image of God! Oh, degradation of thought and of mind, following, and following justly, upon that pride of intellect that broke loose from the Church of God. And those men who advocate this theory—the men who come before us, on their own showing, as but a better kind of ape—they ask us Christians to hand our children to them to be educated by them and taught the observance of the fourth commandment—“Honor thy father and thy mother”—by being told that that father and that mother are one step nearer the ape than the child who is commanded to

honor them! In moral philosophy what have their speculations brought them to?

They have brought them to the last development of the principle of private judgment in morals, to a return to the worst form of the polygamy of by-gone times, and the consecration of the principle that man's passions are not to be controlled, or that they are to find their fulfillment in the utter trampling out of every light of Christianity, and of grace, and of godliness! What are their principles of government? They have arrived at this sage principle, that it is no longer the justice, that it is no longer the truth, that it is no longer the sanctity of a cause that is to uphold it; but that brute force—the force of the stronger—is the one justifying principle of government in this our day! And how have the people responded who have been educated in this school? They tell the governors who represent brute force that if such be their idea of government, the people's idea of obedience is revolution and the upsetting of all authority. And to this intellectual and spiritual chaos they have brought the world; nations know not what their future may be; every nation and every man must guard his own by the brutal strong arm and sheer force of the sword. Is there anything in the issues either of their legislation, which has demolished the sanctity and fidelity of marriage by introducing divorce; in their principles of government, which have annihilated justice and substituted force; in their principles of morality, which have gone back to seek their justification in that which the Lord Himself declared was only permitted on account of hardness of heart; or in their speculative theology that drags man down from every thought of God as his Creator, and makes him look to his ancestral ape?

Is there anything in all this to command our respect or

admiration? Is there anything to justify those impious men—impious in their pride, for they tell the Church of God they have no longer any need of her influence, grace, or sanctity—in their demand to be entrusted with the work of education? But are they able to bring out the man in the child? Even if their principles were sound, even if they were guiltless of these grave charges of intellectual imbecility and degradation, of spiritual and moral crookedness which I have brought home to them; even if their principles were sound, would they still, as mere earthly teachers of men in this world, be able to bring out the man in the child? I answer, No! Every human soul that is to be educated, every child that is to be instructed, has two sets of powers within him, both of which must be brought forth and developed equally. There are the intellectual powers—the mind which can be taught, which requires to be taught, which is capable of receiving every form of human knowledge, and the higher forms of divine knowledge. But together with that mind there is the heart of the child, which must be taught how to love and whom to love. There is the will of the child, the centre and source of his moral life, the will upon which depends whether that child will grow into a good, virtuous, unselfish man, or a monster of vice. Now, the world, in its training and education, does not even pretend to deal either with the heart or with the will of the child, only with its intellect. It does not pretend to form his heart to any higher love than that of this earth. It does not pretend to be able to communicate to him one single restraining influence which will coerce with his passions, which will purify his life. Nay, it refuses to open before him even the vision of God awaiting in judgment with his rewards and His punishment as the issue of this life.

Then what education can it give? It can make an intellectual monster. For remember, dearly beloved, that being is a monster any one of whose parts or members is unduly developed whilst the others remain without any development whatever. That man is a monster whose head grows to the full size of a man's head and the rest of his body remains as an infant, and that soul is an intellectual monster which is crowded with every species of knowledge without a single accompanying grace, a single restraining influence or power to moralize and spiritualize life. They say, to be sure: "Oh! give him knowledge, and knowledge will bring with it principles that will make him a good man." I deny it. I appeal to history. Who were the very worst men the history of the world tells us of? Were they not men pre-eminent for knowledge and for intellectual acquirements? A great living authority has said, and said truly: "Quarry the granite rock with razors, or moor the vessel with thread of silk. Then may you hope with such delicate instruments of human knowledge and human wisdom to restrain those great giants, the passion and the pride of man." That passion and pride of man, the corruption of his depraved heart, the selfishness of his fallen being, the proneness to everything that is evil, that natural distaste of every restraint that is good—ah! these only can be touched and remedied by the powerful hand of religion—a hand that will purify the young soul and preserve it in its baptismal graces, a hand that will stamp upon the young heart while that heart, yet young, is capable of receiving the impression, the divine image of God, who became man for love, and for the purity of our race died upon a cross. That hand that can build up a grand edifice of faith, and of divine and highest knowledge, upon the foundation of hope, which it opens before the young eye, speaking to the child of

heaven almost before he knows anything of earth—upon this foundation builds up a grand edifice of divine charity, making the young man pure and chaste as a virgin; making the servant honest as if that which was in his hands were his own, not his master's; making the language of the young man pure as that of the consecrated priest who speaks to God; making the reliable friend who will not lead his friend into misfortune or to sin; making the strong, faithful, chaste husband and holy wife, who shall be the father and mother of a future better and more perfect people. Religion alone can do this. Religion entering into the school with the child, the angel of divine knowledge unfolding the mysteries while the angel of human knowledge unfolds the things of earth—the angel of divine grace sending the sacramental influences into that young soul, teaching the secret of divine horror and hatred of sin and of everything unworthy of man, teaching it the divine instinct of supernatural sorrow for sin, teaching it humility that bows down before God and before God's authorities, divine and human, upon this earth. Religion alone can do this. She must be let into the school with the child. If she is told to stand outside and let the mere genius of human knowledge itself play upon the intellect, in a short time the knowledge that was thus acquired will be turned into an instrument and means of evil.

And now tell me, you fathers and mothers, are you prepared to receive your children from the hands of such educators and instructors—to receive them highly gifted and splendidly endowed? Filled with every branch of human knowledge and every accomplishment, the brightest and the most highly cultivated, they come home to you only to sneer at your ignorance, if you are not as learned as they; without a single element of reverence, without a single element of obedience, or of submission to your word. Then, as

their character develops under your astonished eye, you find that the young man is without purity, that the young maiden's modesty is but a veil thrown over corruption. You find that no principle of honesty or honor is there, when honesty or honor would interfere with the enjoyment of selfishness. You find that no principle of divine simplicity, or of child-like obedience is there—scarcely a recognition of God's existence and no practical recognition at all of the obligation of God's law; no sacramental influence, and no purifying grace. Tell me, if the child of any one amongst you return to you thus, would not you say that you received a monster into your house, and curse the day when you gave him to such teachers? And yet such is all that this world can make of him, unless the world is prepared to shake hands with the Church of God on the great question of education, to allow the graces of faith, of purity, and everything that is in the Church's hands to give to go hand in hand for the child with every element of temporal education.

But our sage philosophers, our legislators, our fathers of chaos of the nineteenth century, our bearded fathers of intellectual and spiritual confusion, charge the Catholic Church that in her system of education she gives too much to God and too little to man—that she teaches the child too much about his religion and not enough about the things of this world. To the first part of the accusation I have nothing to say. We all know a man cannot be taught too much concerning God; that a man cannot be made too religious; but in making him all that God created him to be, in making him a true, pure and self-restraining Christian, I ask, does the Catholic Church sacrifice one iota of temporal advantage, or temporal and worldly education? I appeal to her history. She taught the world for nine hundred years in great part. Where have greater or brighter geniuses ever

been seen? Where has the mind of man ever been carried to a higher point of human culture than in the halls and colleges and universities of the Catholic Church? Who were the greatest inventors? Were they not her children? Who was the astronomer upon whose learning and vast knowledge modern science has built up its present glorious structure? He was a humble priest, saying Mass at the altars of the Catholic Church. And to-day those who are charged by the state with the supervision of our natural education have the honesty and truthfulness to recall and to confess that the very best schools in this land are schools conducted by our consecrated monks and holy nuns, that the children in those schools receive quite as much of this world's knowledge, and more, than in the schools in which religion receives only a secondary place, if a place at all.

Nay, more, that whilst they are thus taught everything this world demands of them, they receive that unknown power that reveals itself even before the eyes of the misbeliever in the purity and modesty beaming in the eyes of the boy and the young maiden, in the gentle, natural, inborn courtesy brought forth from them and in them; on the principle of divine humility, and of imitation of a God made humble and lowly for the love of His fellow-man. Therefore the Church of God, the Catholic Church, does not yield one inch, either in her primary or her superior education—not one inch does she yield to any worldling in zeal for human knowledge, in capacity for imparting it, or in the glorious results her schools are able to bring forth; and here she is able to vie with the world, even though that world condemns her.

And now it is for this great cause that I address you to-day. It is for the cause of education—not of a groveling, imperfect education—not of an education of this faculty or

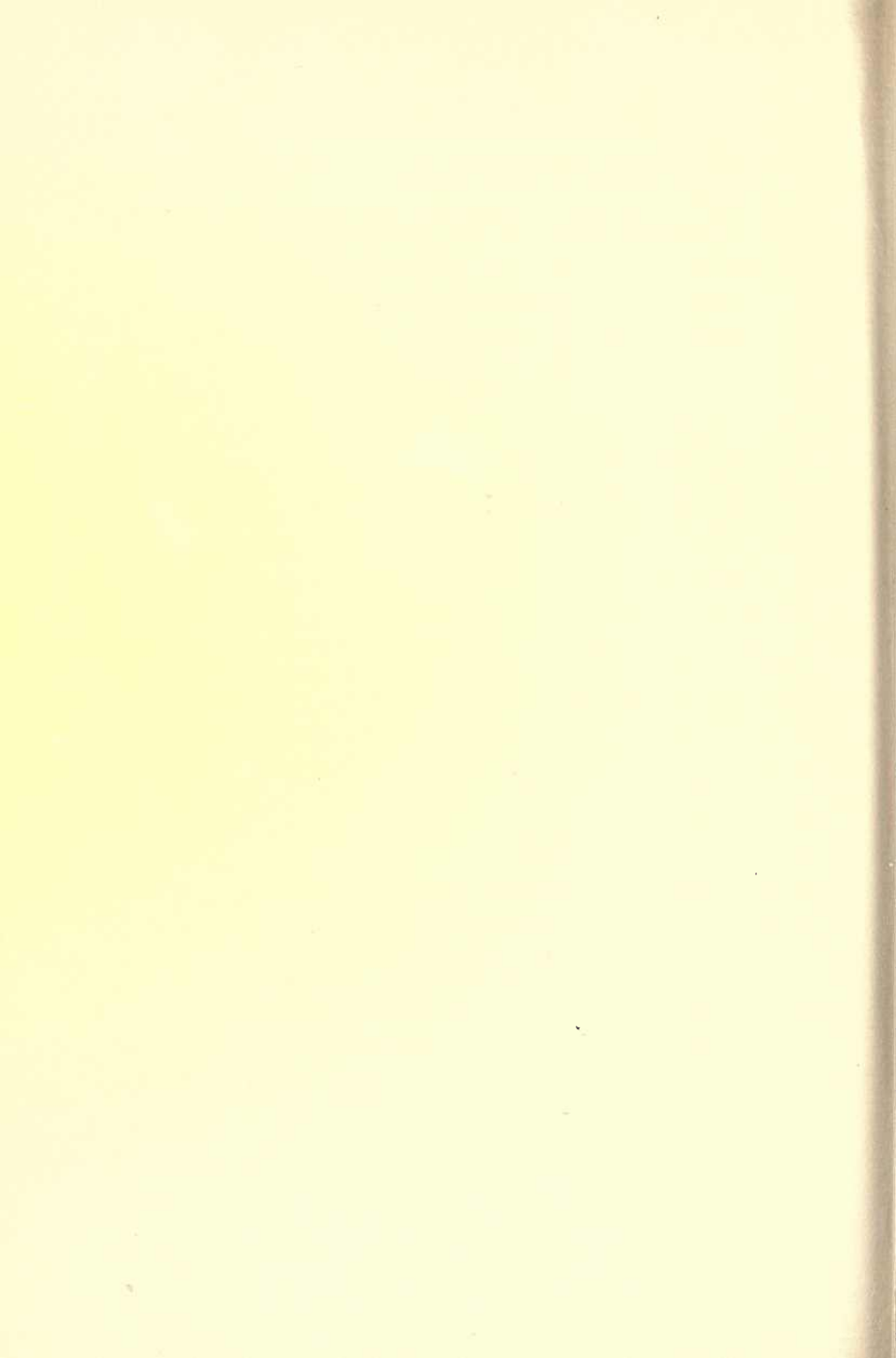
that, to the exclusion of the rest, but of the education of the children of this town, of this parish—the education of your own children in every sense of the word, that they may have that knowledge, that human knowledge, that human instruction which will fit them to take their place in the ranks of human society, perhaps to better themselves at home or in foreign lands, that they may bring with them, wherever they go, the inestimable boon of a matured and enlightened intelligence—that which will enable them to vindicate both at home and abroad that attribute of intellectual genius, of intellectual power which, thank God! has ever been one of the distinguishing marks and features of our Irish race. For amongst the human endowments that Almighty God gave us with lavish hand—perhaps in reward for and to counterbalance the many good things which we lost—He showered upon His own faithful Irish people the gift and principle of an intelligence grand, shrewd, keen, and penetrating. When we consider the laws which made education penal and enforced ignorance upon our fathers who have gone before us, it is plain that if they had not bright intelligence, capable of drawing great results from few causes and little application, we, their children, to-day would be a generation of savages, the most barbarous upon the earth, instead of being what we are, able to hold our own in every walk of intellectual knowledge and of improvement. I call upon you by your contributions and your zeal to-day to give to the children of this town and this parish—to give to your own children—that far greater and higher boon than that of mere human knowledge, that wherever they go, at home or abroad, they may illustrate it in themselves and spread it by the power of their example as a people of traditional faith, of traditional purity of life, of traditional obedience to the Church, which is the most sacred inheritance that the Catholic people of Ireland today

have received from our martyred fathers who went before us.

They had little to leave us. They lost their all for God. But they left us a faith which no power on earth could conquer; they left us an altar which no power on earth could pull down and utterly destroy in the land. Where the material altar disappeared, an altar was built up in every Catholic heart and in every Catholic home in Ireland. They left us a faith which they sealed with their blood and handed down as a most precious inheritance to their children, a faith which has made the Irish name at home and abroad symbolical of all that is highest and grandest and holiest in Catholicity. They left us purity, which in our Irish women became the glory and the splendor of our own afflicted land, and made our women to be the admiration of the whole world wherever they went. For wherever the daughter of Ireland goes, full of divine faith and full of divine love, she presents to the eyes of an unbelieving world that image and that attribute of Mary in which the tenderest Heart that ever throbbed was united to the purest soul and body that ever were sent upon the earth. They left us the tradition of our manly chastity and purity, which has preserved this most ancient race in a strange integrity, vitality, and strength of mind and body, which has enabled us, wherever we have gone in our various paths of emigration, even to the ends of the earth, to shown signs and leave traces of our undying strength and energy in the mighty works which mark the exodus of the Irish people in every land.

And it is for all this I call upon you to-day. If you wish your children to be worthy of their martyred forefathers, to be worthy of their national traditions, to be worthy of that grace and blessing which has followed their fathers before them through every vicissitude, sanctifying every

sorrow, and brightening still more every joy; if you would make them to be worthy of the Church of God which has always loved them, as it loved their fathers before them, who devoted themselves to it as holy priests and martyred bishops; if you wish to preserve all that makes Ireland dear to us, and that makes us dear to the Church of God, and through her to our Divine Lord, you must ensure to the Catholic youth in this blessed land of Ireland a true, sound Catholic, and, at the same time, most perfect human, education. For this do I plead; for the community that represents here this sacred principle; for the men who are contented to live upon the barest pittance with which your charity will supply them, provided that you will enable them to continue their glorious work, to make your children who are daily received into their schools all that God, all that the Church, all that their motherland would wish them to be—perfect men and perfect Christians. I leave the cause, I leave the monks, I leave the schools, I leave the children now in your hands; and with all my heart and soul I pray that God may send down upon you the angel of His enlightened mercy, that you may be made zealous for those little ones in whom Christ our Lord is to grow, to live, to suffer perhaps, but to rise also into everlasting glory.



THE CATHOLIC CHURCH THE SAFETY, NOT THE
DANGER, OF THE GREAT AMERICAN
REPUBLIC.

By

THE VERY REV. THOMAS N. BURKE.

THE subject of this lecture is one which Father Burke is admirably adapted to discuss, and one which is of deep interest not only to the members of the Church but to all thinking people. It is one of his most valuable lectures and though it was delivered in America we deem it worthy of the readers of this volume. Let it be particularly recommended to the serious thought of all lovers of American liberty.

Dear Friends: Anyone who wishes to mark attentively the course of the events of this world must recognize in all that he sees around him the hand of God and the hand of the devil—God influencing all things for good, and the devil coming in on every side and trying to spoil God's work. Now, amongst the works of God the greatest is the Christian religion and the Catholic Church; and amongst the many means that the devil employs to gain his end—namely, that of spoiling the work of God—one great evil that he makes use of is to inspire the nations and the people with a kind of dread and fear of the Catholic Church. He says to the nations: "Don't listen to her; don't hear her voice at all; don't have anything to say to her. She is bad; she will corrupt you; she will bewitch you." He gives them no reason for this. He has no reason for it. Nothing must strike one more at first sight than the strange repugnance and unreasoning fear with which so many sectarians, Protestants and others, regard the Catholic Church. I remember some years ago, a very enlightened, highly cultivated

English lady came to Rome with her daughter. The daughter became a Catholic, and I received her into the Church. Her mother came to me the same day, wild with grief, the tears streaming from her eyes—a heart-broken woman. She said: “What have you done to my child? O you wicked man! what have you done to my child? You have ruined my child and broken my heart.” I said: “How is that?” “Well,” she said, “you have made a Catholic of my daughter.” “Yes, that is true. Under God, I have been the means of making a Catholic of her. But do you think that is sufficient reason for breaking your heart?” “Yes, it is,” said she. I said to her: “You are a well-educated lady; I simply ask you one question: What point is there in the teachings or in the practice of the Catholic Church that you object to?” She paused for a moment. “Well,” she said, “I don’t know; but I know you have bewitched my child and have broken my heart.” “Can you find fault,” I said, “with any one doctrine of the Catholic Church that your child has embraced?” She said she could not. And yet that woman acknowledged to me: “If my child,” she said, “had renounced God and declared herself an atheist, I would not be so grieved as I am for her to become a Catholic.” And that without any reason under heaven, without knowing the why or the wherefore, not being able to find the slightest cause. Well, as it happened, within twelve months I had the happiness to receive the mother into the Church and make a good Catholic of her. (Applause and laughter.)

My friends, amongst the nations among which I have traveled, nowhere have I found this distrust and fear of the Catholic Church less unreasoning and less powerful than in America. I generally enter freely into conversation with people, strangers with whom I am thrown. But sometimes I have found people to whom I have said: “Good morn-

ing," and they would move off as if they heard the rattle of a rattlesnake. Sometimes I have been obliged to say: "You need not be afraid of me; I am a priest, but I will not eat you." "Well, this is the first time in my life that I ever spoke to a Catholic priest. Do you know that I would rather not have anything to say to you?" But reason with him; I ask him: "What fault have you to find? Why are you afraid of me?"

"Well, nothing particular—but I do not know. It is a subject I avoid. I will not have anything more to say." Then, by a little pressing, I get the man into an argument, and I find that he has not a single idea about the Catholic Church, that he does not know a thing about it, that he is frightened at a bugbear, an imagination, a creation of his own fancy, like the Chinese, who make monsters which their soldiers carry before them in battle against other Chinese, and at the sight of which their enemies turn and run away. So Protestantism for three hundred years has been making a most horrible bugbear of the Catholic Church—giving it horns, hoofs and tail, flaming tongue of fire, and great goggle eyes, and it says to the men of the nineteenth century, who boast of their intelligence: "Do not look at it! Run away! Do not speak to it! It will bewitch you. Hate it, detest it. Do not trust the Catholic Church. If you do, she will put an end to your liberties, your happiness, your all." And the big boobies of the nineteenth century get frightened and run away. (Laughter.)

Now, the subject on which I propose to address you this evening is the glorious theme that the Catholic Church is not the danger, but, under God, the future salvation of this grand and magnificent Republic of America. (Applause.)

I confess to you, my friends, that as firmly as I believe in the Catholic religion; convinced as I am that that religion

is the only true religion ; convinced as I am that the Church of God is the only means of salvation—save and except under the mean pretext of invincible ignorance, which means that if men knew a little more they would be damned ; they are just ignorant enough to be saved ; a little knowledge would be the ruin of them—believing all this, I would not have the heart nor the courage to speak to the people of America and preach Catholicity to them if in the secret recesses of my heart and mind I have the faintest idea that the Catholic religion would be dangerous to the state. In this age of ours men are not willing to accept even the kingdom of heaven at the cost of any great sacrifice. If God would offer them heaven on condition of giving up certain advantages, they would be unwilling to accept it at such a price. But no single earthly advantage is sacrificed, while everything is gained, when a nation rises up, as Ireland rose up under the hand of St. Patrick, and like one man opens its eyes and heart to Catholicity.

First let us reason a little on this great theme. I suppose all men, Protestant and Catholic alike, acknowledge that when Jesus Christ our Lord founded our religion on the earth He founded that religion for the express purpose of saving the world—that that religion was to be the salvation of mankind.

Now, from that did Christ purpose to save the world? What was the evil He came to remedy? Answer: The first evil our Lord came to remedy was ignorance—ignorance the most deplorable, the most profound. Could anything be more terrible than the state of ignorance in which Christ found the world? Men of intelligence, with splendid minds, varied and profound genius, bowed down and worshipped their own vices and their own wickedness, and called those vices God. The whole world worshipped im-

purity under the name of Venus; dishonesty under the name of Mercury, who was the God of Thieves; revenge under the name of Mars—every vice and passion, even the passion of avarice, that eats the heart out of the miser, which they adore under the name of Plutus, who was the protector of riches and those that sought them. It was bad enough to be ignorant of the truth, but they went further, and they not only lost sight of heaven, but, not content with the darkness of earth, they went groveling down into hell to find their god there.

The second evil that Jesus Christ found in the world widespread was the evil of impurity sapping and destroying the vital energies, physical and mental, and the power and strength of men. He found as soon as manhood began to dawn upon them, as soon as they began to feel the throbs of virile blood in their veins—He found them yielding to every prompting of the base command, going out reveling to gratify the strong, unreasoning, earthly passion that poisoned the spring of life and destroyed all hope of future manhood. He found impurity all over the world, so that the virtues of chastity were not only not to be found amongst men, but it was not even known amongst them—it had no name. The Virgin Mother, the purest of God's creatures, had her virginity laid as a reproach upon her. From this impurity it would follow that there was no such thing as the family circle, with its blessed and holy influences. The Roman wife was a slave, dependent upon the mere caprice of her husband, whom, when time had worn the bloom off her cheek, he exchanged for another and fairer woman.

In the third place, Jesus Christ found the evil of dishonesty. No man's word was to be depended upon; commercial honesty seemed to have perished. The old straightforward

manner of the first republican Romans had departed, and in the tottering, effete empire dishonesty—commercial, social and international—was the order of the day.

These were the diseases under which the world suffered. Men sinned because they knew no better; they were ignorant. They were steeped in impurity; their manhood was gone out of them; so that a few thousand barbarians easily broke up and smashed to pieces the mighty Roman Empire, and overcame those once invincible legions that had given law to the whole world. Whilst dishonesty was creeping into every rank of life, society was rapidly breaking up into chaotic elements.

What did Christ say and do? He told men that He had come down from heaven expressly to teach them, in order that all might know the truth. He emphatically declared that from His lips, and from the lips of those He had appointed to teach, the world should gain—not a spirit of enquiry, my friends; not a spirit of Protestantism looking for the truth—no; but He said: “You shall know the truth; you shall have knowledge of it fixed, clear and definite, and in that knowledge you shall find your freedom; you shall know the truth, and the truth shall make you free.”

And then the Son of God laid His hand upon a little child, and said: “Blessed are the clean of heart, for they shall see God”; and to all men He said: “Unless you become even as this little child, you shall not enter the kingdom.” As if He would say: “Behold this child! no impure thought has ever soiled its innocence; no unlawful crime or sinful passion has ever entered its breast; unless you become as this little child, you shall not enter the kingdom of heaven.”

And then he declared the sacred principle of conscience, that every man should act to his fellow men as he would wish them to act to him—that every man who perpetrated

an outrage or injury should not enter heaven until he repaid the last farthing. He established the principle of social, commercial, and international honor. Truth, chastity, and honor! behold the three elements of the religion of Jesus Christ—the three grand sanitary powers that He had put into His Church when He declared it to be the salt of the earth. It is by truth, chastity, and honor that the Church has saved, is saving, and is destined unto the end to save the world. Without truth, chastity, and honor there is no salvation for the people.

Reflect first upon the truth. Why is truth the salvation of the people? For many reasons. I will give you only one. I do not know that it is the highest reason, but it is the one that bears most directly upon myself. The salvation of a people lies in unity. To be a unit is the first necessity of a people. Christ our Lord Himself declares that a house divided against itself must fall. And the first element of national existence and national progress is that the people should be united; and the enemy of public freedom and the liberty of the people in all ages has always begun his infernal work by trying to create divisions and dissensions among them. I might point, as an illustration, to Ireland, the Niobe of nations, the martyred mother who bore me. For seven hundred years we have groaned beneath the tyrant's hands, pitiless and unrelenting, unrelaxing in his grasp. Why? Because he governed a divided people. It was but the other day that an eloquent Englishman in New York said to our very teeth that Ireland was a slave because she was divided, and on the day that she was united no power under heaven could bind her into slavery for a single hour. (Applause.)

Union being the first element of national existence and progress, I ask what is the first element of this union—

what is the strongest bond that can bind a people together and keep them together? I answer at once: The principle of religious unity. It is the most sacred of all bonds, because it is the most abiding, the most unchanging; it is a bond fixed by Almighty God Himself. (Applause.)

Nations are sometimes made one by the accidental circumstance of conquest. But the union that is effected by the sword must be preserved by the sword or it ceases to exist. Take the union of Ireland and England. It was effected by the sword—a sword that was never allowed to rust as long as there was Irish blood at hand to keep it clean and bright by the tears and blood of the people.

But that sword has begun to rust to-day. It is no longer the powerful falchion it was once in the hands of a fearless nation. It rusts in its scabbard; the nation that owns it is afraid to draw it; and the people of Ireland are waiting, thinking that the rust will come over the brightness of the blade; and the moment it does, that moment the union which was effected by the sword will be broken by the sword. (Great applause.) Why? Because such a bond is not of heaven, but of earth.

Again, the accidental circumstances of mutual consent may bind nations together. For instance, the various States of this American Union have agreed and united upon the basis of State rights. So they have been united, and so they are united, and may God in heaven bless that union and inspire every American citizen, great and small, no matter who he be, with respect for the sacred principles which the nation adopted, for it is only by respecting them on the solid foundation of the law that the people can be kept together. (Applause.)

Nations, again, may be bound together by mutual commercial interests. England and France made a commercial

treaty a few years ago. But France found the treaty worked disadvantageously to her and dissolved the treaty, and the *entente cordiale* of which we hear so much was broken.

There is only one bond that can bind a people and keep them together in a union that can never be destroyed, and that is the union of heart and soul, mind and sympathy that springs from one undivided and common faith. (Applause.) Every other bond may be shattered, and yet a people remain essentially one. Every other preserving element of a race may be destroyed, and yet a people will retain their national individuality alive and vigorous, in spite of everything on earth, because their union comes from God. Let us take a case in point. For seven hundred years the people of my native land have been subject to a series of the most terrible persecutions and trials that ever any nation in the world suffered. Her enemies wished to break in pieces the individuality of Ireland, so that the *disjecta membra*, the broken fragments, might be cast into every nation on earth and amalgamate with them, but that the Irish, as a people, might be wiped out from the face of the earth. For seven hundred years, in spite of the fact that the Irish were divided on every other point in councils, in politics, in sympathies, even in race and blood, Ireland preserved her nationality, and to-day represents a compact, strong, individualized nationality, full of life, youth, vigor, intellect, and energy. Why? Because God blessed us in the midst of our misfortunes with the blessing from heaven of religious unity. Now, I ask you, as reasoning men, did Christ say anything about this idea of unity? The night before the Son of God suffered on the cross He had His apostles around Him; at the last supper He lifted up His eyes and hands to heaven and made His prayer for His apostles and His Church and

for every man. What do you think He prayed for? He said: "O Father! I pray for these, that they may be one. Keep them in unity as you, Father, and I are one." He repeated this over and over again, and every apostle took up the same message. Then says St. Paul:

"Brethren, let there be no division among you, no schism, no heresy. I pray you in the Christ and the Holy Spirit that ye be of one mind." These are the words of St. Paul. Therefore, that unity, springing out of religion, enters distinctly into the principles of government as it entered into the prayers of Jesus.

The next question is: Where does that religious unity exist? Let us for a single instant suppose that the Catholic Church no longer exists in America. Have you then left a single principle of religious unity? Not one, not one! The Unitarian denies the inspiration of the Bible. You say there is one common idea in the Protestant sect—that is, the divinity of Jesus Christ. Not at all. I can take you to Protestant churches in New York and Brooklyn, and before you are there five minutes you will hear the preacher deny the divinity of Jesus Christ. Not a single principle of religious unity outside the Catholic Church; but in its place we have Shakers and Quakers, and Baptists and Anabaptists, and Methodists and Mormons. (Applause and laughter.) In the midst of them all, in the midst of the jarring discord, the sounds of their bickering and quarrelling, in the midst of their mutual hurling of damnation at each other, one having as much authority to do it as the other, rises the awe-inspiring figure of the Catholic Church, gigantic in her proportions, rising over the whole world, many-tongued in her voice, for her word is heard in every tongue in which man expresses his sorrow and his joy; crowned with two thousand years of undisputed glory,

standing upon a pedestal sunk deep into the rock of ages, and built up with the blood of her martyrs, there she stands, speaking the selfsame words that she spoke two thousand years ago, preaching the same truth, proclaiming the same authority: "I come from God. My message is from God. I stood by the Savior at His cross. I stood by His empty tomb on Easter morning. I stood with the fiery flames over my head on the day of Pentecost. I speak the words I have always spoken, and defy the whole world to contradict me in one word of my speech."

She alone can create unity, because she alone will permit no man to contradict her. As she has her message from God, and as that message must be as true as God, who sent it, the man who contradicts her must be a liar; he must be an enemy of the truth and a contradictor of the truth, and the moment he raises his voice against the Church, though he were the first of her bishops, or the most powerful king in the world, the Church shuts his mouth with her hand, and says: "Kneel down and repent, or else let the curse of excommunication be upon you. Begone! to wither and die, and fall into hell."

What is the great difficulty with the nations to-day? For fifteen hundred years the nations were united in their faith. No nation was Christian that was not also Catholic. But Luther came and the nations were divided. One of the most celebrated and greatest statesmen that ever lived, William Pitt, Earl of Chatham, who governed, as Prime Minister, England and Ireland in 1800, the year that Lord Castle-reagh, that amiable man who afterwards cut his throat, made the union between England and Ireland—Pitt was decidedly one of the greatest minds in England; he was obliged to resign the premiership because he declared he could not longer govern England and Ireland, because the people were

divided in their religion. He solemnly promised the Catholics that he would grant them emancipation in 1800—twenty-nine years before it was forced—he pledged his almost royal word that it should be done; but as soon as it was known in England, and as soon as Protestant Ireland knew it, there was stirred up such a clamor that the very greatest man in the three kingdoms resigned his position and declared that it was impossible to govern a people divided in religion. Two hundred years before, in 1640, Charles I promised to relax the penal laws against the Catholics. He saw their injustice. The moment that it was known in England, such were the turmoil and the threats that the king was obliged break his royal word, and put his broken promise in his pocket, and let the misery go on.

The present Prime Minister of England is a very fair-minded man. He sees the injustice with which Catholics are treated. He sees that every petty Protestant school in Ireland has its endowment and its charter, whilst the Catholic University is refused one. We did not ask for a half-penny, only a charter; Gladstone would be glad to do it, but he is afraid. One of the grandest ideas of this age of ours was the unification of Germany. Bismarck, a man of wonderful genius, conceived that idea, and carried it out practically—a magnificent achievement; but he is so short-sighted as to be now at work exasperating sixteen millions of the German people who are Catholics by persecuting their religion, shutting up their schools, driving out their nuns and Jesuits, and shutting their hospitals. He is doing a foolish thing; but he cannot help it, because the nation decided that he must do it. I must say, as a student of history, that while they lay to our doors the charge of persecution, nowhere do we read in the annals of the world of persecution carried on with so much gusto and enjoyment

as the persecutions by the Protestants when they have the upper hand. You see it to-day in Germany. The Protestants there have but a small majority, but they exercise their power pitilessly.

How easy it would be for Bismarck to avoid all this if Germany were again all Catholic, as she was under Charles V! How easy it would be for Gladstone to govern England and Ireland if they were a unit in religious faith; for when this great screw in the political union is loose the whole machine is rickety, and is liable to come to pieces at once. The Catholic Church alone can create unity. And yet men say the Catholic Church is dangerous to America. The Catholic Church is dangerous to America when disunion, mutual distrust, and mutual disaffection become one of the elements of the greatness of a nation, and not until then. The next element of greatness, power, and strength in a nation is the virtue of purity. Every evil, every sin, in the long run, tends to the destruction of man, no matter how pleasant it may at the moment, and every act committed by a nation, as well as an individual, injures the nation as well as the individual in the long run; and, although a hundred years may elapse, the punishment may be traced back to the crime that caused it.

The vice of impurity has this peculiarity—that it is destructive not only of the individual but of the race; and it is noticeable that, though in punishing other crimes God visited individuals, in punishing this vice He has afflicted whole nations.

The Flood and the destruction of Sodom and Gomorrah are examples of this principle.

(Father Burke here drew a beautiful picture of the Church, the spouse of Christ, calling her ministers to serve at her altars, but demanding of them as an essential quali-

fication a virgin body, allowing no hand to assist in her holy rites, no voice to be raised in her consecrated service, but those of men and women who could bring to their work purity. He also showed how the Church demanded from all her members equal purity; from the maiden and the young man virginity, and from the married fidelity to the marriage vow.)

To enforce this purity the necessity and use of the confessional becomes apparent; for the knowledge that confession must be made teaches every man to watch his own actions, words—nay, his very thoughts.

Contrast the purity demanded by the Catholic Church with the impurity licensed, and even made a duty, by Mormonism, the last form in which Protestantism shows itself to the world. This is the last issue of Protestantism, just as the last issue of Protestant philosophy is Darwinism—that we are descended from apes. These are the metaphysics and ethics of the nineteenth century among Protestants.

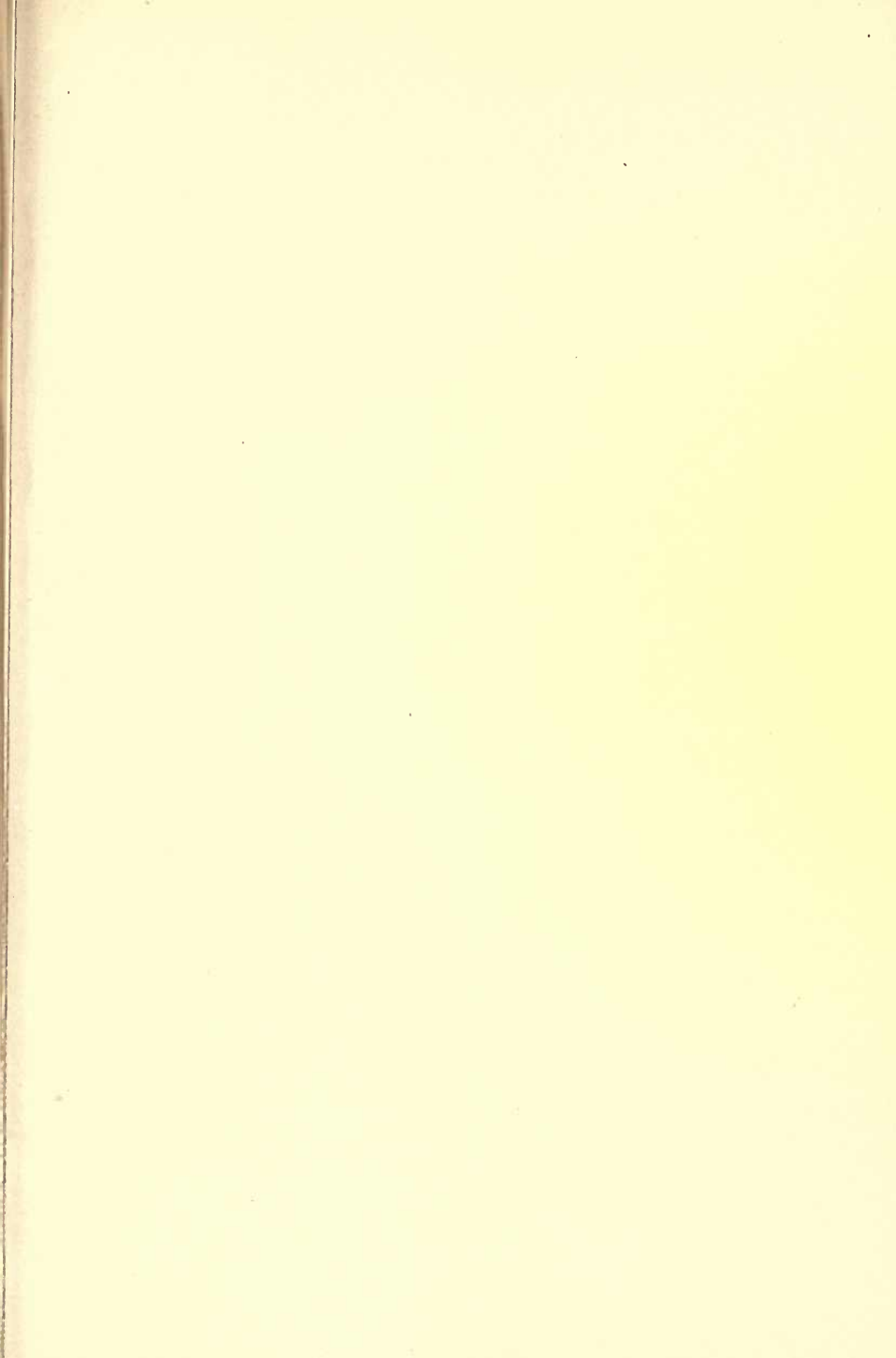
And finally, honesty is an element in the greatness of a people. It is getting scarcer every day. Some time ago I was in a railway carriage, and a gentleman quoted the poet: "An honest man is the noblest work of God," when another man cried from the other end of the carriage: "I am sorry to say that God Almighty does not seem to spend much time producing works of that kind nowadays." (Laughter.) I don't speak from experience; I know nothing about society; I don't belong to it; I belong to the cloister. I find those amongst whom I live are honest men. It is easy to be honest among us, for we have not anything that persons can take from us. (Laughter.) But I read the papers, and hear great complaints of commercial dishonesty.

(Father Burke here dwelt at some length on the prevailing forms of dishonesty—adulteration, cheating, interna-

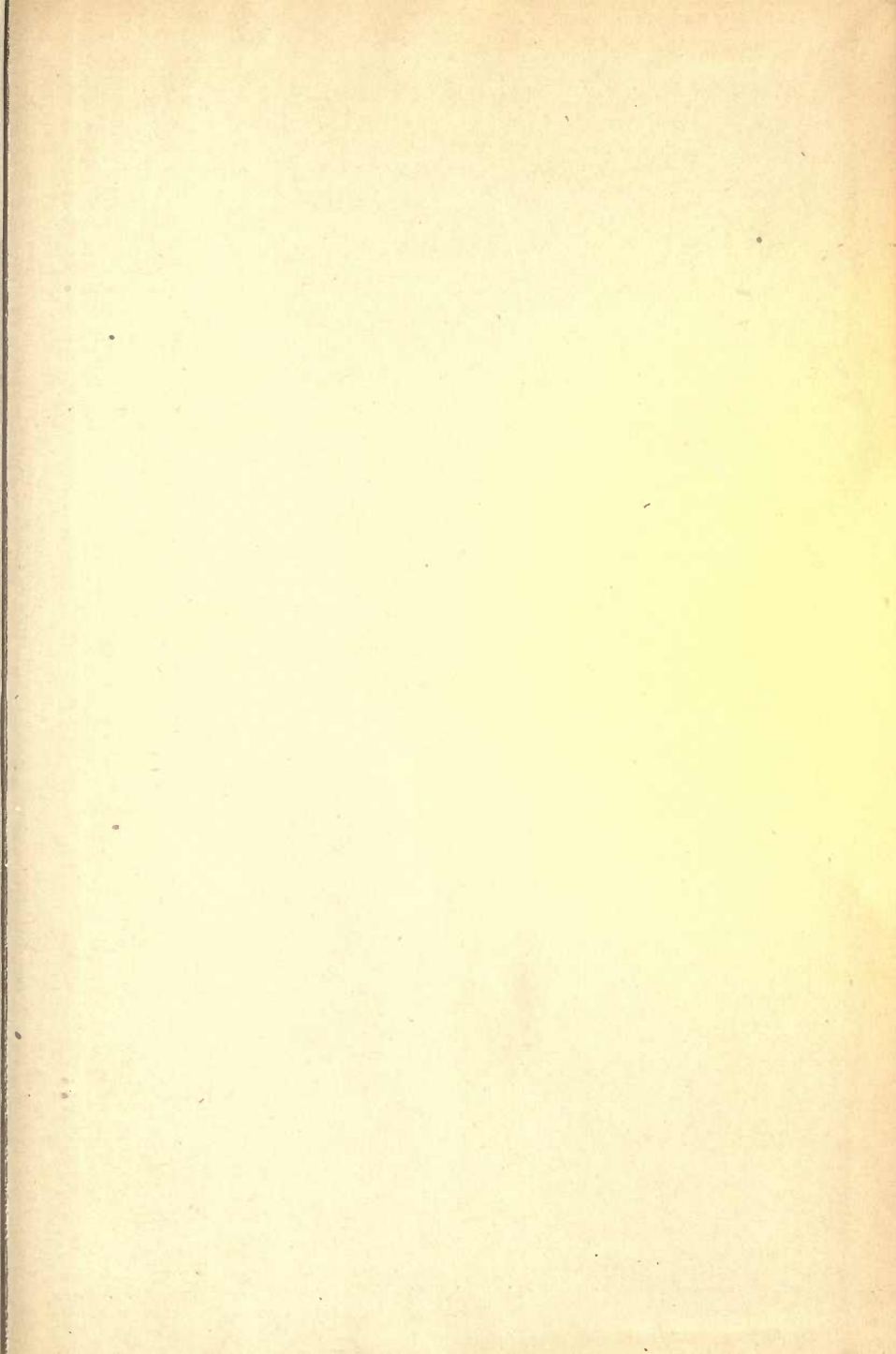
tional dishonesty, social dishonesty—alluding to the occupation of Rome by Victor Emmanuel as a piece of robbery paralleled by that of a burglar who would make out his title to your effects by virtue of his six-shooter; and showing that the Catholic Church inculcated honesty of all kinds.)

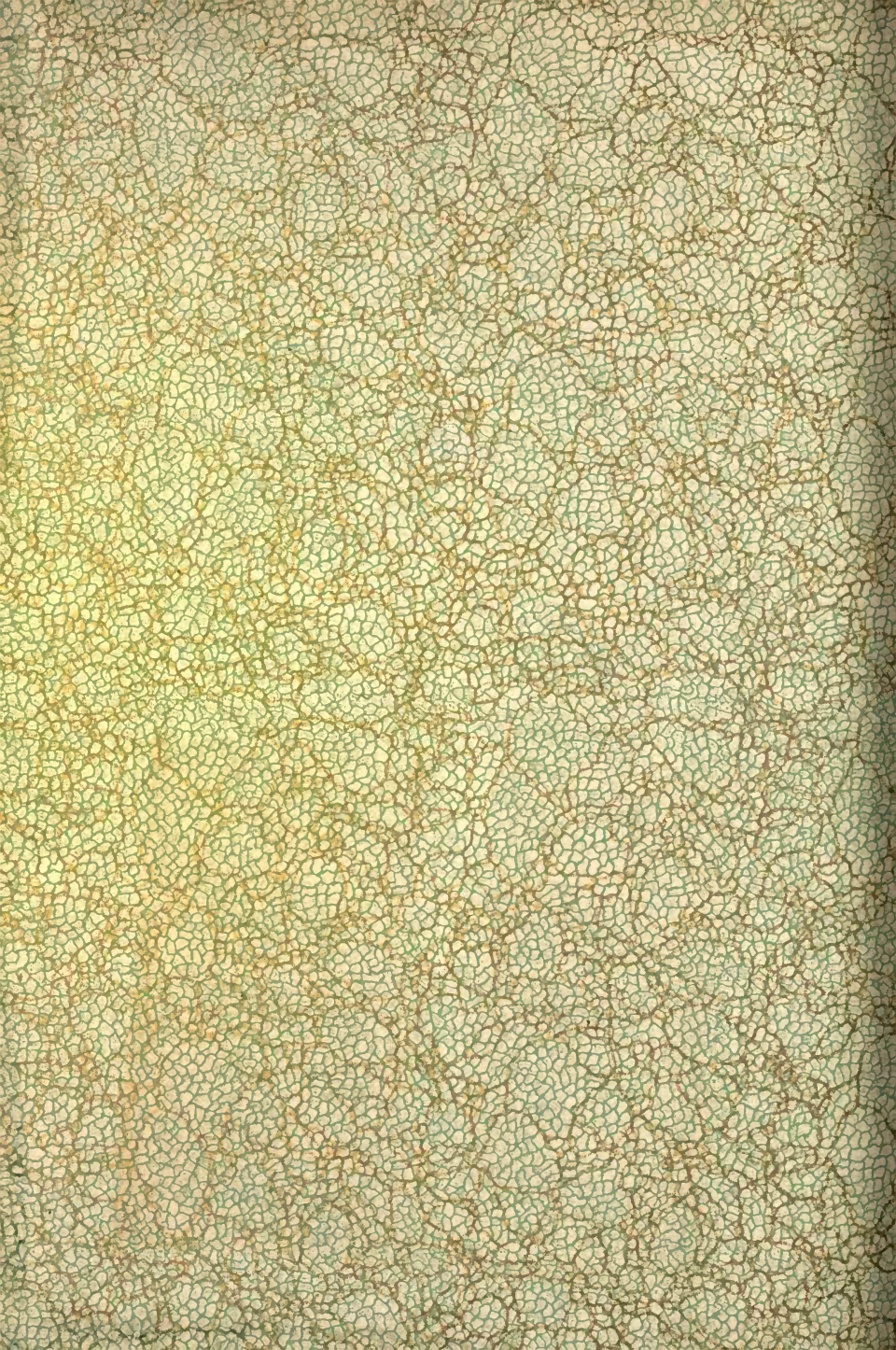
If, then, O people of America! if union founded upon the grand principle of religious unity; if the preservation of strength, manhood, genius, and intellect; if honesty, public and private—if these three things are necessary for you in America, you must come to the Catholic Church to get them, because you cannot get them elsewhere. (Applause.) If, on the other hand, these things are dangerous, then the Catholic Church is a danger to America. If America looks upon these things as dangerous—any nation that looks upon religious knowledge and unity, upon purity and chastity, upon public and private honesty—any nation that looks upon these things as dangerous is already self-condemned. But America does not look upon these things as dangerous. No, the intelligence that has been thus born and cradled in freedom never yet turned away from the glorious light of the Catholic Church, but sooner or later turned to it. The nation that has opened her imperial bosom, irrespective of previous antecedents, to all who have been driven from other nations by religious or political tyranny, that nation sooner or later will become Catholic; and in the day when mighty America becomes Catholic, in the day when the genius of Catholicity, the first mother of human liberty, the guardian of human purity, the proud shield of the dignity of womanhood, the splendid and unchanging voice proclaiming herself the strong preserver of public and private honesty—in the day when this genius of Catholicity enters into the mind and heart of America, when this

mighty people will be united as one man by the sacred union of religious unity, based upon freedom, based upon integrity and upon justice—tell me, is there any man living, tell me, is there any philosopher upon earth, poet or orator, whose vivid imagination can approach to the magnificent realities, the intellectual, moral, and physical grandeur that America will present to the world in that glorious day? (Prolonged applause.)









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